

Dr. Robert E. Spurr

156 Fifth Ave.

Personal

New York,  
N.Y.

A

Holiday - 2nd of December

Dear Goddard

Thought I'd better > fast solution

Letter "see how and what of him"

He is not I speak of -

SPRINGDALE  
PRINCETON  
NEW JERSEY

and page no. 14 has said Feb

6 more down to

has been used this page

and here

2 pages > letters



SPRINGDALE  
PRINCETON  
NEW JERSEY

July 2<sup>nd</sup>

Dear Robert,

Your words do bring some little hope to our hearts that are grasping for the slightest help. We count much on your prayer. That fellowship means real comfort because the nature of our difficulty here is such that few know how deeply searching our anxieties are. And how can it be made known? It ought not to be presented before those who do not bear real responsibility, but Directors can

and ought to know how weak some  
of our departments are, and this at a  
time when the church needs strong  
leaders. We feel mortified each year  
to have to subject unsuspecting  
boys to such unacademic courses  
and arrangements of courses. There  
is no attempt to grow into more  
efficient ways - some whatever and  
in some departments the same  
lectures are ministratively given  
with no thought of what the student  
needs as an ambassador of Christ.

We have tried to put some

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warmth of friendly interest into the lives of the students and their expressions of appreciation are eloquent of their heart-hunger for fellowship in the experiences in Christ that they are called to go into all the world to tell. The missionaries in Calvin Payne Hall help very much to increase personal contacts with students, otherwise there are very few. The very catalogue enjoins a kind of sheep tending

of these students that would seem  
to demand of every professor  
just what Deane Magee was quoted  
by Dr. Finney as saying the Seminary  
did not need, - the personal friend-  
ship in Christ that must express  
itself in some kind of social con-  
tact, and also the devotional em-  
phasis that is so warm and real  
that it must needs show its glad  
assurance of faith with yearning  
would-be witnesses and messengers.

We are familiar with this criticism  
coming from certain members of the Society ~~that~~  
that what the Seminary needs is

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'Scholarship and ~~not~~ social emphasis  
and ~~not~~ a devotional life.' Knowing  
sadly how many students go out  
from our training here, still need-  
ing to learn the secret of victory in  
Christ for their own lives and needing  
desperately to be "built up" by associa-  
tion and prayer with those who know  
Christ's Salvation, <sup>we</sup> One would not expect  
to have to labor in argument to prove  
the need and propriety of pastoral  
shepherding by professors in a school  
for the training of missionaries



and ministers. I have personally  
fallen under reproach because of  
my attempt to reach the wives of our  
students. This is a wondrously devotional  
meeting, and this personal friend-  
ship, involving calls upon them  
and invitations to our home. The  
opposition to matrimony among the  
students, is so fixed an <sup>there</sup> attitude that  
Professors wives have told me with the  
significance of suggestion that stu-  
dents were being encouraged to marry  
since Russ came. They have made a  
good time to - gether that other en-  
gaged students want to bring their



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franceses here to share in this devotional life. "My husband," one Professor's wife said when I was trying to rouse a little interest in those girls, "will not let me call on them. I only encourages them in matrimony - and they do not know me to return my calls." What about teaching them!

I know that Dr. Loetschus who stands so frankly and definitely with Ross against the contentions of the majority, resents the packed committees and the refusal to let men like yourself

and other servants of Christ speak on  
our campuses, would say deprecatingly  
that the number of married students  
is increasing because too much  
help and friendship is given to them.  
Ross and I can both disclaim en-  
couraging matrimony. Personally  
we hold that a student is better off  
to finish his preparation before he  
assumes responsibility for another,  
and we sympathize with the attitude  
of disapproval which is traditional  
in the Seminary, and invariably  
when consulted we express these

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Invitations but when our students do marry or come married, their wives become a part of our Seminary life and their illnesses, their financial burdens, their businesses, their problems fall into must be discovered and dealt with. In these institutions they are given more position and consideration than they are here (albeit the Professors are uniformly courteous about allowing them <sup>place</sup> in their classes.)

At M<sup>c</sup> Cormick the organization of the  
deuts wives is mentioned in print  
where the advantages and privileges  
of the Seminary are set forth, and  
special living quarters are provided  
in some places. In ignoring these  
young women and shutting them  
out of our lives we not only mark  
our institutions as unprogressive  
in comparison to others but we en-  
deavour ourselves in a life of selfish  
privilege and lack of love for  
our neighbors.

We have had female the help always

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of Dr. & Mrs. Erdman and Mr. & Mrs. Paul Martin in this, whose loving initiative and unselfish giving showed us the way, when we came - The Davises too and Mrs. Peteline Smith and Mrs. Shedd and Mrs. Robert Dick Nelson when she is able helped with occasional entertaining, but so far from having to place and work with this group under the ban of criticism, I ought to have

The helpful cooperations of Professors and Professors homes, offered in generous hospitality, according to the scriptures, because this weekly prayer group, combined with inspirational talks and social features offers an opportunity for enlightenment, discipline and training for their service in churches and mission fields. So it is with our missionaries. If we had only one "Home full" a year, there would be 12 men, ambassadors of Christ, to be inspired and strengthened in the faith, 12 wives, plus teachers and workers in

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The fields themselves, to be stimulated and  
"built up", to say nothing of the children.  
It is not ours that a few fees should  
love them, welcome them, try to help  
them. They are a part of our Seminary  
life and every Professor <sup>should meet them</sup> and every  
Professor's home should be shared  
with them in some way while they  
are here. And to visit the entertain-  
ment of students. We might not to  
suffer disapproval because of efforts  
to share our God-given home life  
with them, and to get into personal



fellowship with them in Christ thereby.

We have had students speak with deep gratitude of the prayer meeting that developed from a student dinner party. They grasp at such a brief occasion as that to find fellowship.

It is no wonder that we pray for an idealism in the Board of Directors, and in the Church that will catch God's own vision for what a School of the Prophets might be.

We claim in our day to have gotten beyond the legalistic Old Testament but the requirements set forth for pastors in Ezekiel are so far beyond

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Some four modern exegetes, after all these hundreds of years, that we must face the fact that standards of Christian service have not been steadily ascending and that just now they are allowing some of us to do my bits for other people.

Then again any one who claims that Ross has not been interested in the "Fundamental Disciplines," does not know the facts. The scholarship standard has been definitely

raised on Ross' initiative and per-  
sistent effort and when Mr. & Mrs.  
Manum, in response to Ross' approach  
soon after he came here gave  $\$125,000$   
it was at Ross' own suggestion that  
the Board of Directors and the Board  
of Trustees allocated this to the Chair  
of New Testament Literature and  
Exegesis. This shows what he  
considered important to secure  
in its establishment, first. Dean  
Magie showed himself misinformed  
in the criticisms Dr. Finney quoted  
and it was too bad Dr. Finney could

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not have answered him because Dean  
Magie needs help in his attitude  
toward the Seminary. I remember how  
when Ross was asking the Trustees for  
an athletic field for the students  
Dean Magie objected on the ground  
that the Seminary students were  
"only farmers' sons any way and would  
not know how to use an athletic  
field." Is it strange that Dean Magie  
should find Ross administration  
and his executive policies unstates.

factory when, I thank God, Ross has  
ideals for a discipline here that is  
social, spiritual, intellectual and  
physical, looking toward a ministry  
that is "Thoroughly furnished". And  
he also stands for a growth that  
will afford the students privileges  
pedagogically that keep pace with  
other institutions of our day.

I need not affirm to you the absolute  
fidelity which Ross feels to the precious  
doctrines of our church and which it  
is the strength and glory of Princeton  
Seminary to teach. These my men

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who have permitted this campaign  
of suspicion and distrust are writing  
him "friendly" letters and assuring  
him that they never have had  
any doubt of his doctrinal position.  
Yet they have robbed Ross of some  
thing more precious than anything  
a thief or bandit could ever take  
from him, the trust of his friends  
and the fellowship of believers.

The very students in his classes were  
suspicious. One student confided



to us at the end of the year that he  
had come to the Seminary not with stand-  
ing the protest of friends and definitely  
warned to beware of Russes false  
teaching.

God is not mocked and He can  
never use those to express His will  
and work out His plans who are  
not right with Him. That is  
according to His Word and His  
Word is sure. He remembers how  
God had to show the children of  
Israel His attitude toward sin



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by demanding that Hellam be  
 stoned to death - a awful thing!  
 and Christ had to die - in shame  
 and suffering for vice. It is no  
 light thing to break our Christ's  
 heart throes and I think our need  
 is a new realization of vice and a  
 refusal to tolerate known vice in  
 ourselves or in our associates. This  
 would drive us to hard searching, to  
 prayer and to the honest frankness

that would bring about the revival we  
pray for.

I wrote the other letter when Ross  
was away under a strange com-  
pulsion. The mood of indignation,  
persistent since the last Directors  
meeting has driven me on. It is  
as if the Lord had led me like some  
Ancient Prophet to cry out against  
sin. I seem to be pleading for Ross.  
As I know my heart I believe this is  
not so. We have lost everything,  
Robert, that pride could value.

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Stripped bare of every natural resource, held up before the world in scorn, misunderstood and deserted by friends we thank our dear Lord, whose tenderness gives us the constant sense of His Presence, that utterly shames we involve to Him. The 55<sup>th</sup> Psalm we have come to understand.

The Lord has to for given Ross the strength to stand for some great principles in this Seminary.

His execution's force and Historical  
accuracy has made him useful  
thro' these years to those who care  
that truth and righteousness and  
spiritual life shall be preserved  
true.

Now we pray that minds shall  
be enlightened so that the Seminary  
can be saved to to truth and love  
and Christ Himself, and we,  
quite spent but not bowed down,  
may be released to do some other  
work some where for our dear Lord.  
until He shall suffer us to enter

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into fellowships that are real and  
service that is untrammelled by  
complex mis understandings.

I have found comfort during these  
last years among dark woods by  
imagining two beautiful Dr. Armstrongs,

Dr. Moberis, Dr. Allis' faces will  
look in Heaven. And so we are  
led on from day to day by hope,  
and your kind letter has given  
us a new glimpse of a friendly  
kind, for we have all looked to you

for years for spiritual leadership for  
which I am

Ever gratefully yours,

Armen Day Stevenson

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July 5<sup>th</sup>

Dear Robert,

Thanks you for taking the trouble to read my letters. What will you do when you receive another! It has been like the definite leading of the Lord to tell you these things. Ross was out of town when I wrote the other letters and some of these things I have never even discussed with him, altho' he knows that I have written to you. This and the other letters was written to you personally but I



am quite willing that you should  
make any use of either of them  
that you wish, ever. We have nothing  
to hide now that this business  
publicity has published our troubles  
every where. Our wish is that those  
who have control here could know  
what the real situation is.

We were shocked by <sup>indications of</sup> a wrong spirit  
here soon after our arrival, and I  
was startled to find my first prayer  
as if it was given to me was, "Oh  
Lord cleanse this Seminary," followed  
by the thought, that it came from God

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Himself. - "That can only be at fearful  
cost." We have found this to be true.  
Our mistake has been toleration of  
sin. We have not faced up to it  
frankly and repudiated it honestly  
and openly in the Seminary. I believe  
the revival in the church would come  
if we could get such a horror of false-  
hood and hate and self that we  
unitedly cried out to God for clean-  
sing and forgiveness. Then His  
Spirit could come in. Passed

I am asking our God to forgive  
my sins and to accept us in  
new surrender and to guide us  
each step of the way. Thanks you  
too for praying for guidance.

Yours in Christian Fellowship  
and gratitude.

Home Day Students

- 22 Council met to take action  
 78 for House, Estate!  
 90 Democracy  
 106 Agony - a bridge  
 241 Bad job in the effort & even with college  
 friends opposite  
 243 v. Lincion  
 220 f. certainty & conviction even in extreme degree  
 heart and a letter to people  
 244 Pro-union committee of the 281  
 245 the concept in the case  
 279 Richard - Kistner - financial  
 310 Rogers - Kistner

Est 1

Exp. of the matter

41 By a Hoopay edies between Pond & Coy.

45 Peace in the joy.

62 Banks on the right of the river in green

77 high tempo & contrary 90

178 Giving

192 Birds, low Q.A. - the rest is done in a dig and by d.

201 "the wide - lumber wood"

215 Anthony of the game

224 About to get work done

254 Panda woodcut in. See "Kullid" 316

265 All Preaching

344 to the end. B.

2nd

the best of all.

THE THEOLOGICAL SEMINARY  
PRINCETON, NEW JERSEY

C30

PRESIDENT'S OFFICE

3 1934

August twenty-ninth,  
Nineteen thirty-four.

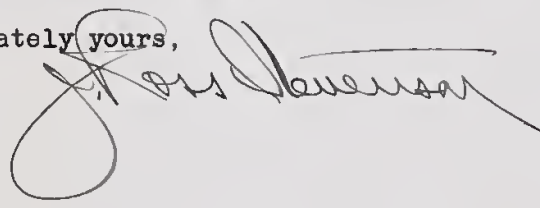
Rev. Robert E. Speer, D.D., LL.D.,  
156 Fifth Avenue,  
New York City.

My dear Robert:

We have been making a study of our Alumni Catalogue, supplementing the information in the Alumni Catalogue with what we have in the regular annual catalogues, and I am enclosing you an interesting summary, which includes last year's graduates. You will note particularly the information regarding missionaries and the countries to which they have gone.

I hope you are keeping in mind and bringing up to date your notable address at the time of the Centennial.

Affectionately yours,



(enclosure)



Living Alumni and Former Students.....3662

\* \* \*

Pastors.....6065
Missionaries..... 561
Professors..... 317
Others in Educational Work.... 399
Laymen..... 327
Occupation Unknown..... 60

Total.....7729

\* \* \*

Missionaries:

Africa.....42
Arabia..... 6
Alaska..... 3
Asia Minor.....1
Burma..... 1
Ceylon..... 3
China..... 145
Cuba..... 1
Cypress..... 1
Egypt..... 7
Greece..... 2
Hawaiian Islands... 3
India..... 106
Japan.....49
Java..... 1
Korea.....45
Mesopotamia..... 1
Mexico.....15
New Hebrides.. 1
New Zealand..... 1
Persia.....26
Philippine Is...11
Porto Rico..... 1
Sandwich Is..... 1
Siam.....21
Singapore..... 1
Syria.....16
Turkey..... 6
South America....41
West Indies..... 3

\* \* \*

Countries from which students came:

Number of countries..... 39
Number of foreign students...641

Arabia..... 1
Armenia..... 2
Austria..... 1
Australia..... 1
Bulgaria.....2
Canada.....209
Ceylon..... 7
China.....15
Cuba..... 1
Czechoslovakia..11
Egypt..... 1
England..... 1
France..... 1
Germany.....13
Hawaiian Isl.... 1
Hungary.....25
India..... 4
Ireland.....124
Italy..... 8
Japan.....67
Korea.....19
Macedonia..... 2
Netherlands..... 5
New Zealand..... 4
Persia..... 3
Philippine Is... 5
Poland..... 2
Porto Rico..... 3
Russia..... 2
Roumania..... 1
Scotland.....17
South Africa....49
South America... 3
Sweden..... 1
Switzerland..... 3
Turkey.....10
Syria..... 2
Wales..... 8
West Indies..... 1

\* \* \*

Denominations:

Presbyterian, including Foreign Presbyterian... 6660
Other Denominations..... 1069

Associate Reformed..... 11
Associate Presbyterian... 1
Associate Ref. Presby... 36
Baptist..... 63
Christian..... 19
Christian Reformed..... 57
Church of God..... 5
Congregational.....199
Episcopal.....102
Evangelical..... 21
Friends..... 3
Lutheran..... 52
Mennonite..... 6
Methodist..... 98
Moravian..... 4
Reformed abroad.....71
Reformed Episcopal.....12
Reformed Presbyterian...21
Reformed in U.S.....47
Roman Catholic..... 2
United Brethren.....28
United Presbyterian...94
Reformed in Am. ...117



June 27, 1928

The Rev. Sylvester W. Beach, D.D.,  
Princeton, N.J.

My dear Brother,

Immediately at the close of the meeting of the Board of Directors of the Seminary on Wednesday, June 20th, I prepared the statement which I was instructed to prepare in explanation of the actions with reference to the statements to be sent to the Directors and Faculty. As I reported to you over the telephone, it seems to me it would be wise to submit this to Dr. Maitland Alexander as President of the Board and Dr. McEwan as Chairman of the small group which had brought in the recommendation of this action. The statement which I prepared was as follows:

"The Board of Directors ordered that a simple explanatory word should accompany its action with reference to the statements adopted to be sent to Directors and Faculty for signature.

"The purpose of this statement is to wipe the slate clean, to leave the past behind and to begin anew. Whatever any one of us may have said or written which has helped to create the situation with which we are dealing and which must be healed, we seek hereby to erase. We say to our fellow workers that we are sorry for any part which we may have had in the misunderstanding and discord and by our signature to this paper we seek to withdraw anything that has caused grief or distress to our associates in the work of the Seminary and which they feel to be unjust or unkind or untrue. As brethren to brethren we express our regret and mean now to start afresh. We are not asked to declare anything untrue which we ourselves believe to be true, or in any wise to stultify our conscience. We simply express our desire to recall anything which has grieved our associates or contributed in any measure to the difficulties and the discord which we are under mandate from the General Assembly and our own consciences to remove. We are making the statement in broad general terms without any particulars. We are ready to clear away any specific matters which may be brought to our attention personally. Whatever cause of offense we have given, if any, we desire to remove and to begin now a new era of peace and harmony in our common work."

I sent this on Thursday, the 21st, to Dr. Alexander and Dr. McEwan, with the following letter:

"At the meeting of the Princeton Seminary Directors yesterday I was instructed to prepare an explanatory statement to go with the action which was taken by the Board of Directors

to be sent to the members of the Board of Directors and to the Faculty.

"I don't want to send this to Dr. Beach for transmission with the action without your approval and Dr. McCannley's I enclose herewith a suggested statement. It is repetitious and could be improved by abbreviation. Will you indicate any omissions or changes that seem to you wise?

"Personally I doubt the need of any such statement if only the action of the Board is carefully read and it is accepted precisely as it stands without any additions or subtractions.

"But I have done what I could to obey the instruction of the Board and should be glad if you would check over the enclosed and return it to me immediately if possible. "

I have had no reply from Dr. Alexander, who perhaps is away from home, but I have had the following answer from Dr. McEwan:

"Your explanatory statement is before me. It is, as you state, 'repetitious', but is, in my judgment, all the better for being so. Its statements are all contributive to the manifestation of the spirit in which it is made, and helpful to the impression that we all desire to find a way of peace. I have no suggestions to make. I like it as it is."

I doubt whether we should delay any longer in reporting to the Directors and the Faculty the action taken by the Board of Directors and as you ask my counsel as to how this should best be done I venture to enclose simply as a suggestion a letter to be sent to each member of the Faculty. Please regard this only as a reply to your inquiry and follow your own judgment as you are the responsible Secretary. I should think you could send the same letter to each member of the Board of Directors, substituting therein the action of the Board of Directors and the statement it proposed for its own members.

I have no desire to evade any responsibility but in preparing the statement I acted merely under orders from the Board of Directors. I think the statement ought to appear anonymously and not as contributed by Dr. McEwan and me.

Very affectionately yours,

WES:J.

June 27, 1928

The Rev. Sylvester W. Beach, D.D.,  
Princeton, N.J.

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Ever affectionately yours,

PES:C.

To each member of the Faculty.

Dear Professor -----

At the meeting of the Board of Directors of the Seminary on June 20th two actions were taken in almost identical terms relating one to the Faculty of the Seminary and the other to the Board of Directors.

The action relating to the Faculty was as follows:

(Quote here the recommendation of Dr. McEwan's Committee, proposing a statement to be sent to the Faculty and recommending the statement to be sent)

"The Board of Directors ordered that a simple explanatory word should accompany its action with reference to the statements adopted to be sent to Directors and Faculty for signature.

"The purpose of this statement is to wipe the slate clean, to leave the past behind and to begin anew. Whatever any one of us may have said or written which has helped to create the situation with which we are dealing and which must be healed, we seek hereby to erase. We say to our fellow workers that we are sorry for any part which we may have had in the misunderstanding and discord and by our signature to this paper we seek to withdraw anything that has caused grief or distress to our associates in the work of the Seminary and which they feel to be unjust or unkind or untrue. As brethren to brethren we express our regret and mean now to start afresh. We are not asked to declare anything untrue which we ourselves believe to be true, or in any wise to stultify our conscience. We simply express our desire to recall anything which has grieved our associates or contributed in any measure to the difficulties and the discord which we are under mandate from the General Assembly and our own consciences to remove. We are making the statement in broad general terms without any particulars. We are ready to clear away any specific matters which may be brought to our attention personally. Whatever cause of offense we have given, if any, we desire to remove and to begin now a new era of peace and harmony in our common work."

I enclose herewith on a separate sheet a copy of the statement which the Board of Directors is asking our member of the Faculty to sign. Will you kindly affix your signature to this, if you are willing to do so, and return it to me?

Very faithfully yours,

To each member of the Faculty.

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"The Board of Directors ordered that a simple explanatory word should accompany its action with reference to the statements adopted to be sent to Directors and Faculty for signature.

"The purpose of this statement is to wipe the slate clean, to leave the past behind and to begin anew. Whatever any one of us may have said or written which has helped to create the situation with which we are dealing and which must be healed, we seek hereby to annul. We say to our fellow workers that we are sorry for any part which we may have had in the misunderstanding and discord and by our signature to this paper we seek to withdraw anything that has caused grief or distress to our associates in the work of the Seminary and which they feel to be unjust or unkind or untrue. As brethren to brethren we express our regret and mean now to start afresh. We are not asked to declare anything untrue which we ourselves believe to be true, or in any wise to stultify our conscience. We simply express our desire to recall anything which has grieved our associates or contributed in any measure to the difficulties and the discord which we are under mandate from the General Assembly and our own consciences to remove. We are making the statement in broad general terms without any particulars. We are ready to clear away any specific matters which may be brought to our attention personally. Whatever cause of offense we have given, if any, we desire to remove and to begin now a new era of peace and harmony in our common work."

I enclose herewith on a separate sheet a copy of the statement which the Board of Directors is asking each member of the Faculty to sign. Will you kindly affix your signature to this, if you are willing to do so, and return it to me?

Very faithfully yours,



July 26, 1928

The Rev. John B. Laird, D.D.,  
Frankford Presbyterian Church,  
Frankford Avenue and Church Street,  
Philadelphia, Pa.

My dear Dr. Laird,

Your good letter of July 20th has been received and it may be that you are right in your view as to the suggestion which I made with regard to your writing to Dr. Armstrong and Dr. Machen and my writing to Dr. Stevenson and Dr. Truman, each of us urging those to whom we wrote to take the initiative in seeing to bring about full reconciliation and harmony in the Seminary Faculty. I appreciate the force of the reasons given in your letter. Before we finally dismiss the proposal however will you not give consideration to the following suggestions:

1. In any difficult situation such as this, marked by personal disagreements and probably personal misunderstandings, what is the fundamental Christian course of action? Can there be any doubt about it? Is it not that some one of those involved should frankly and earnestly go straight to the others and see if together they cannot clear away all difficulties and go forward in concord and fellowship? One would gather from the teaching of our Lord that the person who felt himself most innocent and aggrieved should be the one to take the initiative.
2. I would remind you again of Dr. Warfield's statement in his minority report, in which he says that in his judgment the root and ground of the difficulties is not in the "organization or government of the Seminary but in personalities", and "in the lack of that tolerance which we so strongly claim for ourselves and so generally deny to others." If this is the real root and ground of the trouble, do we not stand a far better chance of removing the trouble by going directly to its root and ground, instead of dealing with other causes which, if Dr. Warfield is right, are secondary and accessory, and it is quite conceivable that changes might be made in these other matters that would leave us with the central problem and difficulty unchanged?
3. I quite agree with you that we ought to deal with matters comprehensively. I think there are more sources of our trouble than the one Dr. Warfield has singled out, although I think he is right in regarding that as central, and I think we should, as you propose, try to plan an adequate program of action. I was endeavoring to do this in the too full statement which I made to the Committee in regard to the whole situation and the things that we ought to change and the things that we ought to do if we are really to administer the trust laid upon us in the plan of the Seminary. I think it was just at this point that the program of action laid before us at the first meeting of our group in Princeton was defective. It appeared to assume that we could deal with the problem by one or two general resolutions of withdrawal and expression of confidence and, then, a transfer of Dr. Stevenson from the presidency and a



Dr. J.B.Laird,p.2

7/26/28

withdrawal by Dr. Machen of his acceptance of the Professorship of Apologetics. Dr. Mudge told us in that first meeting that he did not think this program would reach bottom and that, as far as I have been able to form a judgment, has been my judgment also. I think we shall have to do a number of things—perhaps some other things than any that have been yet suggested, and I think with you that it is the difficult, perhaps the impossible, duty of our group to try to formulate such a program. But, would it not be far easier to do so, and would not the whole situation be changed if there should be a Faculty reconciliation and a genuine assurance of unity and harmonious cooperation in the future? Perhaps the hearty acceptance by each member of the Faculty of the general resolution which was adopted by the Directors would be a long step toward this. Of course, that was our hope. But I have wondered whether we would not be far better assured of such a result if in face to face and brotherly fellowship the members of the Faculty could clear away their difficulties and effect a glorious Christian unity. If this kind of a miracle is not possible in the Faculty, then, on what ground can we teach our students in the Seminary to go out into the world and preach the possibility of miracles as great as this or even greater to our world of discord and strife?

Very sincerely yours,

S:C.

January 26th, 1938

To the Members of the Board of Trustees  
of Princeton Theological Seminary

— Dr. Robert E. Spær, President  
✶ Dr. Lewis S. Mudge, Chairman of the Curriculum Committee  
Dr. William B. Pugh, Secretary

Dear Friends:

A letter has arrived from Profeseor Brunner in response to the call directed to him by the Board of Trustees to occupy the Charlee Hodge Chair of Systematic Theology. He has been deeply impressed by the unanimity and enthusiasm of the communications he has received, but does not feel that he dare yet accept the honor as a permanent appointment. He suggests, therefore, that he obtain leave of absence for one year to come to Princeton Seminary as a guest professor for the year 1938-39. In view of the unavoidable delay in sending him the call, it will not be possible for him to come in May as we had hoped, because he cannot now be relieved of his responsibilities for the summer term in Zürich.

In regard to the future, Profeseor Brunner is willing that the whole matter of his permanent acceptance be left open. He is eager to give the Trustees an opportunity to know him as a man and a teacher before responding finally to their invitation for the permanent appointment. He is also anxious to be sure that he himself would be doing the right thing in becoming uprooted from Switzerland, where he has served in the pastorate or in a professor's chair for the last twenty-five years. He wants to try himself out in a new country to be sure that he would fit in to his own satisfaction and the satisfaction of all concerned. He will, accordingly, come in September, along with Mrs. Brunner, who will remain until sometime in December and then return to Switzerland, Professor Brunner remaining on until the end of the academic year, and possibly through part of the summer.

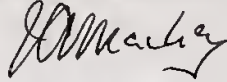
It seems to me that, in all the circumstances, no possible arrangement could be more satisfactory than this. On the other hand, Dr. Brunner would never have accepted this arrangement except on the basis of positive election. From the whole tone of his letter, which was written in German, I am full of hope that his mind is sympathetically open to a permanent appointment and that we shall succeed in keeping him in this country when he comes among us.

In view of the fact that Profesaor Brunner must have a final cable of our willingness to accept him on this basis within fifteen days from the date of writing, which was the 11th of January, in order that he may be able to get the necessary leave of absence by a certain date, I have asked Dr. Mudge to canvass the viewpoint of the other members of the Board.

I take this opportunity to thank you for your invaluable cooperation and loyal support throughout the period of negotiations with Profeseeor Brunner. I feel that his coming will be one of the truly great events in the hietory of our Seminary and of Christianty in America.

With kind regards,

Yours very cordially,



John A. Mackay  
President

JAM:VKT

P.S. In the meantime, the translation of Dr. Brunner's letter has been completed and I enclose a copy for duplication and transmission to the Trustees. Dr. Mudge has also telephoned me to the effect that ~~all the Trustees~~ X he has been able to consult unanimously approve Dr. Brunner's proposal. I have, therefore, at Dr. Mudge's request and with his approval of the text, sent Dr. Brunner the following night cable:

TRUSTEES CONSULTED TELEGRAPHICALLY UNANIMOUSLY APPROVE PROPOSAL EARNESTLY  
HOPING YEAR'S SOJOURN WILL LEAD TO PERMANENT RESIDENCE PRINCETON AND AMER-  
ICA EAGERLY AWAIT YOU

X all but Dr Gross  
+ Mr Vance



Prof. Dr. Theol. EMIL BRUNNER

Klusdörfli 12  
Zürich

11. 1. 38.

My dear Friend:

With the last mail delivery of the old year - Dec. 31, at 7 o'clock in the evening, I received your personal letter and a copy of the official letter. The overwhelming surprise was not so great, in the light of your previous letter of Dec. 7 and the telegram. And yet, your two letters have made a profound impression upon me as regards the urgency of your call. A few days ago I received still another letter from Dr. Robert E. Speer, which made a similar impression upon me. I must tell you frankly, that after my letter of declination at the end of October (in which I demurred to declare my position with regard to the Princeton "credo") had remained unanswered for so long, I considered the Princeton question quite settled. But then, after the letter of the middle of December, and shortly thereafter the telegram, came, the Princeton bacillus became virulent again and began to work again in me and in my family. The last letters have made the matter really serious.

And yet, I must say, I am coming more and more to the conclusion that I dare not make the decision from here. I, therefore, want to make a compromise proposal, as soon as the matter can be arranged with the proper authorities here: That I come to Princeton for a year of trial. The reasons are chiefly as follows:

1. I am now 48 years of age and do not know in advance whether my mental capacities are able to accomplish so great a transition in linguistic, sociological and general spiritual matters.
2. In spite of all you have written about the situation in the USA, I am not fully certain whether the moment is ripe in general when men would follow a stranger like me in the new course. Perhaps a younger man should come, one who has 20 to 40 years ahead of him?
3. Are the prospects truly such that Princeton can be lifted to such a high scientific standard as to give leadership in America?
4. Are conditions of such a kind that I can with justification tear my family from their homeland, in which we are all terribly deeply rooted?

All these problems can be considered around a green table, but not decided upon, and I would put the question whether for the present, without a binding arrangement on either side (in spite of the fact that you have elected me with great confidence), you would want me to come for a year of trial - and of mutual trial? The more I thought of your expectations, the more I became ill at ease. Are you not overrating me? When you see me at work will you not be disappointed? Am I fit to fulfill even one part of your intense hopes? The risk is, of course, greater for me than it is for you - since I shall certainly be an ordinary teacher - but it lies also in this: You really do not know whether I will be able to fit into the

English language and American conditions. Therefore, I consider it best that we look each other over and try each other for a year, and then decide. Certainly the experience of only a year is no sure basis, but it is more certain than the present basis.

I have informed the Zürich state council of my call, and have laid the matter in more detail before the minister of education. In reply to his question what could be done to hold me in Zürich, I replied, nothing but to give me a year's leave of absence. As far as I see, he will petition the various committees, or boards, so that I may have this leave. In a week from today the first, and in two weeks from today the second, presentation will be made, so that I can give you an answer in fifteen days.

Should, however, the possibility of my coming be closed from your side, as regards this year of trial, I would urgently ask you to send a cable with a simple: No. I would then, before the last appeal goes through, close the issue. I presume, however, that in that case my answer to the Princeton call would have to be a No.

The earliest time of my coming would be in the Fall of this year. Through the long protraction of the Princeton question it has become impossible to be free for the summer semester. The only difficulty that I see is the Glasgow lecture series, at the close of September. Would it be possible for you to seek my release from that responsibility? One could say that the arrangements which I made a year ago with Glasgow are now to be reconsidered in the light of this call from Princeton. Naturally, I would be willing to give those lectures, but it would be much better for me and for you if I could shift them to the Fall of 1939, or some other time.

Now for a more material matter: Granted that Princeton and Zürich agree to a year as guest professor in 1938/39, what would be the financial consequences? Since I shall receive no salary during my year's leave of absence from Zürich, my traveling expenses and my house in the USA, as well as my family will have to be financed. There must be reckoned the difference resulting from the travel and house cost and my income of about 15,000 Swiss francs. If the \$6,000 would be paid me for this year, plus a small addition for house rent, that would be sufficient, - but I would like your opinion in the matter.

I want to confess to you another small confidence. In case I came, I would bring my wife with me for a few weeks. Since in this transition she will make the greatest sacrifice, I think it only right that she should decide with me on the matter, and therefore I would like to show her the place that is to be her home, and where she would have to spend the last third of her life. She would accompany me on the journey thither in the Fall, sailing for home around the first of December, as my four boys cannot be left too long without oversight.

Dear Mackay - many times it seems to me I should simply like Abraham leave everything behind me and come to you in the great new land of promise. But then again, I do not think it right to make such an adventurous leap without doing all I can to prove the justification for such a move.



Your case, dear Mackey, was quite different. You were not so rooted in your Scottish soil as I am in my Switzerland. I have worked here ten years as a pastor and fifteen as a professor, and thousands of Swiss know me personally, and tens of thousands through my writings. I have virtually all my friends here - and how many truly good friends! Of the 48 years of my life, I have spent 34 in Zürich, my mother city. My wife, except for a semester in Munich, has never lived outside Switzerland. Such a family is more difficult to uproot than others, quite apart from specific responsibility which I feel for my university and the Church in my country. All this is a terrific counter-weight to that which lures and calls me to Princeton. Therefore, I must come and see. I hope you will understand that.

I would have written this earlier, but I could not, since I did not know what the government here would say to it. Only after I had the official letter could I inform the proper officials, and only today have I been granted an interview. Therefore, today is the earliest time I could inform you, after I saw that I would be allowed a year's leave of absence from Zürich. Now I await your word, - an official word it cannot be as yet, - before I write you what officially will be decided here. But, I would like your opinion.

In the midst of the difficulty of decision, I have a peaceful feeling that God will lead in the way that is right. It is ours to keep our ears open.

With hearty greetings,

Yours,

(Signed) E. Brunner

THE THEOLOGICAL SEMINARY  
PRINCETON, NEW JERSEY

December 15, 1937

PRESIDENT'S OFFICE

Dr. Robert E. Speer  
Rockledge  
Lakeville, Connecticut

My dear Dr. Speer:

Dr. Mudge has shared with me the letter which you have received from Dr. Rolston of the Southern Presbyterian Church, together with your post-card to him.

I find myself in the most absolute agreement with the viewpoint expressed by Dr. Rolston. In fact, it is my conviction that we have come to a moment in the history of our Church and of Christianity in America when Liberalism on the one hand and Fundamentalism on the other constitute a menace to Christianity in our Church and throughout the country. Our seminaries have been greatly to blame in not having made, from the viewpoint of an absolute and unswerving faith in the Biblical revelation, certain distinctions which are basic for the progress of both religion and theology. Interpretations have been given to the Scriptures and to our Reformed faith which have done both grave injustice and have introduced perilous inhibitions and stagnation among large sections of the clergy and laity alike.

Our problem is to secure that the central and true position, which has been all too inarticulate, shall become vocal. I agree with Dr. Rolston that there is no one who is able to state this central position and to defend it with such insight, power, and evangelical loyalty as Dr. Brunner.

On the other hand, I am most fully in accord with you and with other members of the Board that in the event of an invitation being sent to him to fill our Chair of Theology, some points in his position should be clarified. In fact, that was the position taken by the Curriculum Committee last week. I feel certain that Dr. Brunner, Christian gentleman and learned theologian that he is, will be able to give us the utmost satisfaction upon these points.

In regard to Dr. Homrighausen, I have had another long talk with Dr. Craig. He is going to publish the statement from the latter which I gave him, with his own comments, of course, but admitting that when it comes to the positive statement of Homrighausen's conception of the Scriptures and of the Reformed faith, he has no objection whatever. I further drew to his attention the statement of Dr. Patton on inspiration. He recognized clearly that Patton and Warfield had quite different conceptions of the approach to the problem of inspiration. The statement of Dr. Patton will be most important in view of any criticisms or controversy that may develop in this whole connection.

The truth is, as I see it, that theologically speaking we are in a very real missionary situation at the present moment, so far as our Seminary is concerned, and every step that we take must be taken with the same



combination of caution and decision that is always necessary on the mission field. There can be no escaping the crucial and historic character of the decision that must be made when the proposal of the Curriculum Committee is presented to the Board. I am convinced, however, that truth and our future lie along the line proposed, and not along the line adopted by Union Seminary, Richmond, and other institutions which might be mentioned.

In your card to Dr. Mudge you mention the fact that you are going to secure copies of Dr. Homrighausen's book and the last book of Dr. Brunner. His very last book is one which he has written on "Man", which has not yet been translated into English. His latest in English is "Our Faith", in which, more than in any other book I know, the thought and spirit of the true Brunner come out. His "Philosophy of Religion", which was published in English subsequently to "Our Faith", was written in German ten years ago, and should not be regarded as Brunner's last word or the maturest expression of his opinion on certain matters. His section on the Bible in "Our Faith" is simply admirable, and has made a profound impression on Dr. Craig. On the other hand, I feel sure that he says certain things in the corresponding section in his "Philosophy of Religion" which he would not state in the same way were he writing today.

I hope you will be able to take lunch with us on Tuesday.

With affectionate regards,

Yours ever,

*John A. Mackay*

JAM:VKT

THE THEOLOGICAL SEMINARY  
PRINCETON, NEW JERSEY

December 22, 1957

*but*

Dr. Robert E. Speer,  
Rockledge,  
Lakeville, Connecticut.

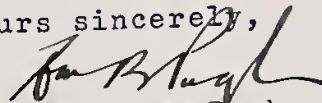
My dear Dr. Speer:

Enclosed please find the letter which has been prepared in accordance with the instructions of the Board of Trustees, given at the meeting on December 21st, last, to be sent to Dr. Brunner, notifying him of his election as professor of the Charles Hodge's Chair of Systematic Theology.

To save time, (1) I have signed this letter; (2) enclosed the pension provisions of the seminary, which, in accordance with the statement in the letter, page five, paragraph three, are to accompany this letter; (3) and an addressed envelope with necessary postage to mail these two documents to Dr. Brunner. You will also find, for your personal file a copy of the letter to Dr. Brunner.

With kind regards and the greetings of the Season, I am

Yours sincerely,



William Barrow Fugh.

WBP/H

December 21, 1937.

Professor Doktor Emil Brunner,  
Klusdorfli 12,  
Zurich, Switzerland.

Dear Professor Brunner:

Under the guidance of God, as we believe, the Board of Trustees of the Theological Seminary of the Presbyterian Church in the United States of America at Princeton, New Jersey, in session on this twenty-first day of December, 1937, has unanimously elected you to the Charles Hodge Professorship of Systematic Theology. We have been moved to this action by a deep consciousness of our trusteeship of the Reformed Faith in this, the oldest and the largest theological seminary of our Church in this country, a seminary established, in the language of its charter, "to form men for the Gospel ministry who shall truly believe, and cordially love, and therefore endeavor to propagate and defend, in its genuineness, simplicity, and fulness, that system of religious belief and practice which is set forth in the Confession of Faith, Catechisms, and Plan of Government and Discipline of the Presbyterian Church; and thus to perpetuate and extend the influence of truly evangelical piety and Gospel order" and "to provide for the Church an adequate supply and succession of able and faithful ministers of the New Testament; workmen that need not be ashamed, being qualified rightly to divide the word of truth." We have also felt the extreme necessity of calling to this historic chair, in a time like this, one who can labor with us to confront America and the whole world with the eternal Gospel, as it is interpreted in the Reformed Faith, a sufficient Gospel, contemporary in its relevance to the present situation which is full at once of menace and of promise, and alive with the power of God unto salvation for men and society.

The President of the Seminary, Dr. John A. Mackay, in a preliminary correspondence, has already placed in your hands the formula of subscription required of professors in our Seminary, together with interpretations of the meaning of subscription to the Westminster Confession as conceived by Dr. Charles Hodge for whom the professorship to which we are now calling you is named. A copy of the Constitution of the Presbyterian Church in the United States of America has also been sent you. In this connection we call your attention to the Form of Government, Chapter XV, Sections XVI and XII:

"XVI. Ministers connected with other denominations applying for membership in a presbytery, shall submit satisfactory evidence of possessing the qualifications of character and scholarship required of candidates and licentiates of this Church; shall be examined in theology, and at the discretion of presbytery in other subjects, and shall answer in the affirmative questions 1 to 3, contained in section xii of this chapter."



Professor Doktor Emil Brunner,  
#2.

"XII. The day appointed for ordination being come and the presbytery convened, a member of the presbytery, previously appointed to that duty, shall preach a sermon adapted to the occasion. The same, or another member appointed to preside, shall afterwards briefly recite from the pulpit, in the audience of the people, the proceedings of the presbytery preparatory to this transaction: he shall point out the nature and importance of the ordinance; and endeavor to impress the audience with a proper sense of the solemnity of the transaction.

Then, addressing himself to the candidate, he shall propose to him the following questions: viz.

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?

2. Do you sincerely receive and adopt the Confession of Faith of this Church, as containing the system of doctrine taught in the Holy Scriptures?

3. Do you approve of the government and discipline of the Presbyterian Church in these United States?

4. Do you promise subjection to your brethren in the Lord?

5. Have you been induced, as far as you know your own heart, to seek the office of the holy ministry from love to God, and a sincere desire to promote his glory in the gospel of his Son?

6. Do you promise to be zealous and faithful in the maintaining the truths of the gospel, and the purity and peace of the Church; whatever persecution or opposition may arise unto you on that account?

7. Do you engage to be faithful and diligent in the exercise of all private and personal duties, which become you as a Christian and a minister of the gospel; as well as in all relative duties, and the public duties of your office; endeavoring to adorn the profession of the gospel by your conversation; and walking with exemplary piety before the flock over which God shall make you overseer?

8. Are you now willing to take the charge of this congregation, agreeably to your declaration at accepting their call? And do you promise to discharge the duties of a pastor to them, as God shall give you strength?" (Constitution, pp. 364, 362-3)

which lay down the conditions for your admission to a Presbytery of the Presbyterian Church in the United States of America, a necessary pre-condition to your assumption of a professorship in the Seminary.

We of the Reformed Faith in this new country call to you across the sea with a voice of Macedonian urgency, "Come over, and help us," that there may be, by the grace of God, another Great Awakening in our land and a new achievement of the purposes of God in history. The American scene is not entirely unfamiliar to you, but there is one aspect of the situation, perhaps more or less peculiar to our case, which requires special mention, both in justice to you and to us. We have in mind, in particular, the doctrine of the inspiration of the Scriptures as laid down in the Confession of Faith, Chapter I:

Professor Doktor Emil Brunner,  
#2.

"I. Although the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet they are not sufficient to give that knowledge of God and of his will, which is necessary unto salvation; therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare that his will unto his Church; and afterwards, for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing; which maketh the Holy Scripture to be most necessary; those former ways of God's revealing his will unto his people being now ceased.

II. Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testaments, which are as these:

#### OF THE OLD TESTAMENT

Genesis.	II. Chronicles.	Daniel.
Exodus.	Ezra.	Hosea.
Leviticus.	Nehemiah	Joel.
Numbers.	Esther.	Amos.
Deuteronomy.	Job.	Obadiah.
Joshua.	Psalms.	Jonah.
Judges.	Proverbs.	Micah.
Ruth.	Ecclesiastes.	Nahum.
I. Samuel.	The Song of Songs.	Habakkuk.
II. Samuel.	Isaiah.	Zephaniah.
I Kings.	Jeremiah.	Haggai.
II. Kings.	Lamentations.	Zochariah.
I. Chronicles	Ezekiel.	Malachi.

#### OF THE NEW TESTAMENT

The Gospels accord- ing to Matthew.	II. Corinthians.	The Epistle to the Hebrews.
Mark.	Galatians.	The Epistle of James
Luke.	Ephesians.	The first and second Epistles of Peter
John.	Philippians.	The first, second, and third Epistles of John.
The acts of the Apostles.	Colossians.	The Epistle of Jude.
Paul's Epistles:	I. Thessalonians.	The Revelation.
Romans.	II. Thessalonians.	
I Corinthians.	I. Timothy.	
	II. Timothy.	
	Titus.	
	Philemon.	

All which are given by inspiration of God, to be the rule of faith and life.



Professor Doktor Emil Brunner,  
#4.

III. The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon of the Scripture; and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other human writings.

IV. The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God, (who is truth itself,) the author thereof; and therefore it is to be received, because it is the Word of God.

V. We may be moved and induced by the testimony of the Church to an high and reverent esteem of the Holy Scripture; and the reverence of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God,) the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet, notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the Word in our hearts.

VI. The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit or traditions of men. Nevertheless we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word; and there are some circumstances concerning the worship of God and government of the Church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.

VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all; yet those things which are necessary to be known, believed, and observed, for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.

VIII. The Old Testament in Hebrew, (which was the native language of the people of God of old,) and the New Testament in Greek, (which at the time of the writing of it was most generally known to the nations,) being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authenticall; so as in all controversies of religion the Church is finally to appeal unto them. But because these original tongues are not known to all the people of God who have right unto and interest in the Scriptures, and are commanded, in the fear of God, to read and search them, therefore they are to be translated into the vulgar language of every nation unto which they come, that the Word of God dwelling plentifully in all, they may worship him in an acceptable manner, and, through

Professor Doktor Emil Brunner,  
#5.

patience and comfort of the Scriptures, may have hope.

IX. The infallible rule of interpretation of Scripture is the Scripture itself; and therefore, when there is a question about the true and full sense of any Scripture, (which is not manifold, but one,) it may be searched and known by other places that speak more clearly.

X. The Supreme Judge, by whom all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture." (Constitution, pp. 9-15.)

Liberty of interpretation of this, as of all other doctrines, is guaranteed by the Confession of Faith itself and is explicit in Dr. Charles Hodge's discussion of the meaning of subscription. Our seminary stands on the basis of full faith in the historical trustworthiness of the Gospel records.

A part of this call, which we make from the heart and in great hope that God will lead you to accept and obey it as a call from Him, is our engagement to pay you an annual salary of \$6,000, together with a house, with provision for a pension upon retirement, the full description of which accompanies this letter.

We have sought to know God's will for us in this matter, and are convinced by His Spirit that we have found it. As you seek to know God's will for yourself, be assured of our continuance in prayer that God will bring you to our side to labor with us for the consummation of His purposes among us, particularly in our "endeavor to raise up a succession of men, at once qualified for and thoroughly devoted to the work of the Gospel ministry; who, with various endowments, suiting them to different stations in the Church of Christ, may all possess a portion of the spirit of the primitive propagators of the Gospel; prepared to make every sacrifice, to endure every hardship, and to render every service which the promotion of pure and undefiled religion may require."

May God grant that this call from us may become God's call to you.

Your brethren in Christ,

THE BOARD OF TRUSTEES OF THE THEOLOGICAL SEMINARY  
OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES  
OF AMERICA, LOCATED AT PRINCETON, IN THE STATE  
OF NEW JERSEY,

by

President,

Secretary.



## PRINCETON THEOLOGICAL SEMINARY

The Report of the Special Committee on the Relation of the Seminary to the Board of Pensions was presented by its Chairman, Kenneth H. Lanning, Esq., and was adopted as follows:

WHEREAS, the Board of Trustees deems it expedient to provide for the retirement on a pension of all ministerial members of the teaching and administrative staffs of the Seminary who attain the age of seventy years or become sooner disabled from the service, and for an allowance to be paid to the widows of ministerial members of said staffs who die while in the service of the Seminary; and

WHEREAS, it is deemed advisable to establish general rules which shall be recognized as approved guides in determining the terms of retirement in particular cases;

THEREFORE, RESOLVED, That the following rules be adopted as embodying general principles approved by the Board with the understanding, however, that the Board reserves the right at any time and without notice to amend, alter, or repeal the same in whole or in part, and to provide for retirement in any particular case on terms other than the terms therein set forth;

(1) All ministerial members of the teaching and administrative staffs of the Seminary are expected to become members of the Service Pension Plan adopted by the General Assembly, and it is the policy of the Seminary to participate in said plan by paying to the Board of Pensions  $7\frac{1}{2}\%$  of the annual salary of all such members of said staffs who themselves pay to said Board  $2\frac{1}{2}\%$  of such salaries.

(2) All ministerial members of the teaching and administrative staffs of the Seminary shall be retired at the age of seventy years, or upon becoming sooner disabled in the service of the Seminary.

(3) In case of any such person who has been in the service of the Seminary for a period of twenty years or more, the retiring allowances to be paid by the Seminary shall be one half of the average salary of such person for the five years previous to retirement less any pension received by such person from the Board of Pensions.

(4) In case of any such person who has been in the service of the Seminary for a period of less than 20 years, the retiring allowance to be paid by the Seminary shall be such proportion of one half of the average salary of such person for the five years previous to retirement (or if he has been in the service of the Seminary less than five years, then such proportion of one half of the average salary for the period of such service), as is determined by the relation of the number of years such person has been in the service of the Seminary to twenty, less any pension received by such person from the Board of pensions.

(5) In case any person dies while in the service of the Seminary leaving a widow surviving such widow shall receive from the Seminary an allowance equal to one half of the retiring allowance which would have been payable to her husband if retired on account of age, plus \$100 for each minor child, the total not to exceed the amount of the retiring allowance aforesaid.

-oOo-

INTERPRETATION FO RULE 2 of the RETIRING PLAN FOR THE MINISTERIAL MEMBERS OF THE TEACHING AND ADMINISTRATIVE STAFFS OF THE SEMINARY

Rule 2 of the Retirement Plan for the Ministerial members of the teaching and administrative staffs of the Seminary as adopted by the Board of Trustees at its meeting on February 3, 1931, is as follows:

"All ministerial members of the teaching and administrative staffs of the Seminary shall be retired at the age of seventy years, or upon becoming sooner disabled in the service of the Seminary."

It is recommended that the following be regarded as a continuing interpretation of the above rule.

In the absence of other controlling factord which may require special consideration by the Administrative Committee, the date of August 1st shall be regarded as the retirement date for any ministerial member of the teaching or administrative staffs of the Seminary whose age limit occurs during the year preceding such date.

-oOo-

The following recommendations were adopted with reference to the Seminary's Pension Plan as adopted by the Board of Trustees on February 3, 1931:

Thata sentence be addeed to the statement of the Seminary's Pension Plan as follows:

"In every case any such pension paid to a widow will cease upon her remarriage."

• That the designation "minor child" be interpreted in all cases to mean a person under twenty one years Of age.



BOARD OF TRUSTEES  
THE THEOLOGICAL SEMINARY OF THE  
PRESBYTERIAN CHURCH, U. S. A.  
PRINCETON, NEW JERSEY

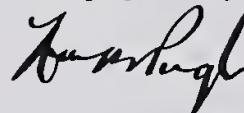
WILLIAM BARROW PUGH, SECRETARY  
PRVDENCE ROAD  
WALLINGFORD, PENNSYLVANIA

December 27th, 1937.

My dear Dr. Speer:-

It is my understanding that both Drs. Mudge and Mackay have supplemented the formal notification sent by us to Dr. Brunner with more informal letters. I realize that the Board's letter does seem "formal and frigid", but there was no choice in the matter. The Board's instructions to us were most explicit, as you will recall. Dr. Mudge is at present in the West, and will be away for the next two or three days. I will get in touch with him as soon as he returns. In the meantime, I am sending a letter to Dr. Mackay to make sure that something further will go to Dr. Brunner, if it has not already gone.

Faithfully yours,



July 28, 1930

F.E.S. N.L.

Rev. Lewis S. Mudge, D.D.,  
Witherspoon Building,  
Philadelphia, Pa.

My dear Lew,

I return herewith Court Johnson's letter. I do not think there is any profit in continuing such correspondence. If I were you, I would simply acknowledge Court's letter, and say that you think that there would be no gain in writing further letters, and that, as far as you are concerned, the matter is at an end.

I do not think you need to answer me at all, but, if you do, I wish you would say that I had advised in the first place that there should be no reply to or comment on the editorial in question.

Court means all right I think, both in his mind and in his words, but his thoughts are not now in ways that I do not think you could excuse. He thinks only in terms of persons and of political manipulations. He is, and I know well, where we are no political cable, as he thinks, and you and I have nothing more to do with directing Princeton Seminary than any of the other directors and not as much as some of them and think of nothing less than of conducting politics and wangling the General Assembly. As for me, I would have been glad if I could have my own way, and could drop off all these things. My profession is to work wholly with ideas and principles, and the truth which I believe always in the end will come off with the victory, even though it takes a long time.

I am sending under separate cover a copy of Board's General Letter No. 47, in which you will find on page 5 the helpful statement which you are kindly requested

It is a pleasure to see you in Sunday and I hope that you and Mrs. Mudge are going to have a very good year, and I hope to see you in March.

I am in a quandary over the next coming meeting of the General Council. Before I knew these dates, or in responsibility of them, I promised to meet in the Southern Baptist Theological Seminary in Louisville, the date of the meeting, and they have fixed the date of the 3rd and 11th, both for the Southern Baptist Seminary and for the sake of the Annual Southern Baptist Teachers Conference. Now, what am I going to do? President Cayce writes that he does not see how they can change these dates and under the new Constitution of the General Council I should leave off and have Dr. Miller take my place at that session of the General Assembly, unless the General Council is willing to assume this authority at its March meeting. What do you advise?

Ever affectionately yours,

FES:C.

Life of Archibald Alexander

by James O. Alexander

"It was characteristic of him to treat with great liberality and in some respect with esteem & affection those whom he at the same time regarded as seriously erroneous" p. 279. re Dr. Emmons & Dr. Hopkins

"He was in no sense an active controversialist. In private his views, if he held, were altogether in the opposite direction." He preferred to weigh arguments to his views & to refute them p. 372

"With such marked differences, it is certainly no slight matter to recast, that during a life time of common service these two men (Alexander, Miller) never had an altercation or the difference grew less. In opinion they frequently diverged yet mutual respect and affection were never violated but rather increased with every year of their lives" p. 382

Wor. v. Division p. 476 ff. "He took the ultimate of the old, but sound the sound & moderate part of the Church in places in particular" p. 478. "He took no leading part in the immediate causes of the Division: the reason for his assent to the C.S.'s history,

1. his sister "Dorothea" threatened to read the body and then  
face, - one of the richest blessings of the people was her last  
p. 500

2. Water Lane in China "I tell my people in foreign countries  
to send me no pressing services. We have enough of them  
over here" p. 509

3. John Ball, Boston <sup>at</sup> in Wash. "All this power was the result of  
three very simple and simple, plain character. He used  
no management; he depended on no secret plans... he  
should speak in vain, in his discourse, of power, of things  
in conversation, for equalled himself, & himself, & in the  
history of his life, for any such ~~off~~ possibility of any great  
achievement. He ought nothing" p. 514

4. Richard Henry. "He was a man of good sincerity. He had  
no concealed ends - no hidden plans to produce future  
results" p. 607

Life Samuel Miller

& Some Traces

Vol. 4

22. Father would not take salary in 1771. Let. Oct. 1771

78 Father on several hundred a year about 2000 or 2500, 2 or  
3 years a year or a summer

90 Last sermon on Sept. 1795 before the Synagogue.

106 "Braz. ed. [i. 1797] called Mr. Miller occasional deacon-  
ship as well as his laboratory."

244. In 1808 our <sup>Journal</sup> paper, New York, N. Y. "In the original

0 Students would read to the letter for historical references into  
the students in the arts. One is a by itself, in apt of Dr.

Thomas who argued that in a city students would "be better  
qualified than the foolish haste in forming national  
conventions which is promoted by a small circle of se-  
quential and ignorant, human nature" with their

to mind. & a costly London might be met "by selecting a  
popular and general village and giving the students an oppor-  
tunity for a year, to see our principal cities."

22 off laboratory & conclusion. Good with a hundred to present



279. The modern in-country in discussion called by frontiers  
210 called Dr. Dr. Ruffin "affair in question on some parts of glacier"  
0 called when they were united in affectionate friendships and  
had much special intercourse, esp. on successful occasions"

Vol II

41 In 1819 Dr. Dr. Ruffin "was found to be, like the people of the  
between Peter Ruffin a halfway affair between Ruffin &  
Corydon."

44 Dr. Ruffin in 1819 & his "indication" down "of the same time to de-  
# value on me. I should certainly, with my present views, take  
conclusion found and furnish a summary to the city of which  
should be to promote learning & love"

754 Country and about of Ruffin on the "Grand Survey" - it did  
# not a real cover.

192 Dr. Ruffin has a right to show in Ruffin's office. He would not  
# come back to law & be found of them

215 "A decision of the [?] on any subject, is necessarily final, and  
# regularly at least of the same or a subsequent assembly - final  
excepting an extraordinary emergency upon conditions & resolutions  
thence of authority."

255 "In 'Government of the [?]' case regarded as the basis & first of 'Institution'  
# of the [?] as a [?]. See also V. Brown refers to "The [?]  
[?] [?] [?]" and [?] [?] [?] [?] [?]  
[?] [?] [?]."

316 [?] in [?] [?] [?] [?] [?] [?] [?] [?] [?] [?] [?]  
# [?] in 1856. [?] [?] [?] [?] [?] [?] [?] [?] [?] [?]  
[?] [?] [?] [?] [?] [?] [?] [?] [?] [?] [?]  
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444 [?] [?] [?] [?] [?] [?] [?] [?] [?] [?] [?] [?] [?] [?] [?]  
# [?] [?] [?] [?] [?] [?] [?] [?] [?] [?] [?] [?] [?] [?] [?]  
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August 3, 1934

Mr. Arcadio S. ...  
Director Street,  
New York City

Dear Sir:

Some time ago I wrote to Mr. Edward Proctor with regard to the proper approach to the Markle Foundation in behalf of the cause of foreign missions and I judge from his reply that it may not be premature to present the matter to you for consideration by the Markle Foundation Trustees.

This statement is in behalf of the work of the Board of Foreign Missions of the Presbyterian Church in the U.S.A. This is the largest and strongest of the American agencies at work in the foreign mission field.

The Board is constituted of forty trustees - twenty-five men and fifteen women. Of the men fifteen are clergymen and ten laymen. *members*  
Among the laymen are Mr. Edwin W. Buckley of Spencer Trask & Company; Mr. Alfred C. Darling, formerly President of the New York Chamber of Commerce; Dr. Chessman A. Herrick, President of Girard College, Philadelphia; Mr. Bush T. Grant of the law firm of Carter, Ledyard & Milburn, and others. The Board is incorporated by special act of the legislature of the State of New York, and is appointed by and responsible to the General Assembly of the Presbyterian Church in the U.S.A.

Well rooted in the Presbyterian Church the Board is the most cooperative of all our missionary agencies. It is engaged with other denominations both American and European in some ninety different cooperative undertakings, including universities, colleges, hospitals and publishing agencies. Its primary aim is to spread the Christian faith and its influence and fruitage in Asia, Africa and Latin America, and to establish national Christian Churches in these countries which will include the fruitage of all evangelical agencies and which will make Christianity an indigenous force in these lands. These Churches are established as independent and autonomous Churches which our Board cooperates in the carrying out of the Christian purpose.

The work of the Board is carried on in thirty-one foreign countries - Africa, China, Ceylon, India, Japan, Brazil, Chile, Colombia, Guatemala, Mexico, Venezuela, Persia, the Philippine Islands, Siam, Syria and Iraq.

The work embraces every form of human service and includes every instrumentality that can be of benefit to mankind and that expresses the Christian spirit.

We have at present 1,155 American missionaries and 3,735 national workers. In addition to thousands of churches that have been established the Board maintains, either in whole or in part, twelve colleges and universities, one hundred and one middle or high schools, more than two thousand schools of other grade, with normal schools for teachers and theological training schools, with nearly 200,000 pupils. It has a staff of more than one thousand foreign and native doctors and nurses, conducting two hundred and seven hospitals and dispensaries, treating annually one-half million patients.

The total cost of its work in the year ending March 31, 1904, was \$4,450,000, of which \$1,800,000 was given on the field by the beneficiaries of the work. Indeed, the medical part of the Board, costing over \$500,000., is provided for almost entirely on the field, and of the cost of the educational work, amounting to more than \$1,800,000, nearly four-fifths is supplied by fees, government grants and gifts from the people of the country.

We do not believe that any other work in the world is carried on with greater efficiency and at less expense. The following table will show the comparative cost of the medical work of our Board a few years ago as measured against the cost of a single New York hospital:

	<u>One American Hospital</u>	<u>All our Presbyterian Foreign Mission Hospitals and Dispensaries.</u>
Earnings .....	\$480,160	\$740,000
Other Income .....	\$611,338	\$ 58,040
Operating expense .....	1,015,134	\$97,145
In-patients .....	4,402	38,02
Out-patients .....	19,810	41,1 8
Visits and treatments .	118,113	1,133,657
Cost per patient .....	\$.4	\$1. 0
Cost per visit .....	\$.87	\$.52

In the home hospital it took \$1 of benevolent gifts to care for one patient - abroad each one dollar given by the Church in the United States provided for seventy-five patients.

This was a great city hospital but not as great in its work as some single foreign mission hospitals. But any country hospital in America could be taken for illustration. Also. One in a New Jersey town cost last year \$77,813 and treated 13,374 patients in clinic and in-patient work, or \$17 per patient as compared with \$1.50 abroad.



In the cost of educational work take this same New Jersey town and compare costs there with our foreign mission schools. The number of children in school in this town was 7,214 and the annual cost \$395,147, or \$54 per pupil for the year. In our Board's schools there were 110,650 pupils at a cost of \$540,972 plus salaries of foreign missionaries engaged in educational work which might be estimated at \$300,000, making an average cost per pupil of \$9. and remember that in the American town cited the schools run only through High School, while our foreign mission schools include colleges, universities and graduate schools.

The entire cost of all the foreign mission work of our Board was only a part of the cost of a single American University like Columbia or Harvard.

Not only is this work, as we believe, the most economical work that is being done in the world, but we are also convinced that it is the most fruitful. Perhaps a few testimonials from authoritative witnesses will be better than any arguments:

A few years ago Sir W. Mackworth Young, K.C.S.I., Lieutenant Governor of the Punjab in India, bore the following testimony to the work which missionaries like French and Clark of the Church of England and Newton and Forman of our own Church had done for India:

"As a business man speaking to business men I am prepared to say that the work which has been done by the missionary agency in India exceeds in importance all that has been done (and much has been done) by the British Government in India since its commencement. Let me take the province which I know best. I ask myself what has been the most potent influence which has been working among the people since annexation fifty-four years ago, and to that question I feel there is but one answer - Christianity as set forth in the lives and teaching of Christian missionaries. I do not underestimate the forces which have been brought to bear on the races in the Punjab by our beneficent rule, by British justice and enlightenment; but I am convinced that the effect on the native character produced by the self-denying labours of missionaries is far greater. The Punjab bears on its historical roll the names of many Christian statesmen who have honoured God by their lives and endeared themselves to the people by their faithful work; but I venture to say that if they could speak to us from the great unseen, there is not one of them who would not proclaim that the work done by men like French, Clark, Newton and Forman, who went in and out among the people for a whole generation or more, and who preached by their lives the nobility of self-sacrifice, and the lesson of love to God and man, is a higher and nobler work, and more far-reaching in its consequences."

August 30, 1944

To

To the names of Hutton and Forster we might add the name of James C. L. Ewing who was knighted by the British Government for his services in India and of whom Sir Malcolm Hailey, the Lieutenant-Governor at the time of Dr. Ewing's death said:

"Opinions may differ, and indeed they are bound to differ regarding the exact value of the contribution of Western thought and Western education to the life and civilization of the East. But the East and West are at one in the value they attach to the guidance of one whose daily life is the reflex of his high ideas, who is instinct with the finest sentiments of humanity whose whole existence is a devotion to its cause. Such a man was Dr. Ewing and his name will live in the grateful memory of a Province whose intellectual and moral life he did so much to make and mould."

And Sir Edward Maclagan, the preceding Lieutenant-Governor, in speaking of him as a "personality far outside the common", declared his unbounded reverence for the man and his "gratitude for having met and had dealings with a man of such distinction and nobility of character."

I have just been preparing a biography of Dr. Charles Lewis, one of our medical missionaries in China, whom President Elliott of Harvard pronounced one of the two personalities in China who had made the most profound impression upon him on his visit.

We have had and have now many men and women of this type of character and power of influence. The Royal Commission on Agriculture which visited India in 1928 under the chairmanship of Lord Linlithgow, spoke as follows of the unique work of one of our mission schools at Joga in North India:

"We cannot leave the subject of the teacher and his training without referring to a movement which offers bright hopes for escape from the difficulties which clog the progress of education. The new scheme for training teachers, which has been worked out by the Presbyterian Mission at Joga, has been adopted and extended by the Punjab Education Department, and now prevails in every training institution for vernacular teachers in the Province. The teachers are trained in community work and service; they are taught to participate in the healthful activities of village life and to put their hands to practical use in whatever way they can. We visited the training school at Gurgaon and were favorably impressed with the results of this attempt to evolve a new type of teacher for village schools who could be looked up to as a source of help and advice outside as well as inside the school-room. If, in the past, the inefficiencies of the teacher have been an important cause of the failure of the expensive efforts to spread primary education, it may well be that the training of

August 30, 1934

successor on new lines may prove to be an important factor in achieving success. This system of training at logs is but one example of the valuable pioneering and experimental work accomplished by missions, to which education in India owes so great a debt:

You may remember Mr. F. W. Stevens, who represented the International Banking Consortium at Peking some years ago and who declared in a public address in Peking:

"I have come to believe that America's greatest contribution to China, greater even than America's political friendship, is the work of the American Christian missionaries in China. This statement may indicate the importance I attach to the need of moral regeneration which must precede any great political and industrial improvement. In all China there is not a single organization, on a scale of importance, that aims at moral improvement or that is calculated to bring it about, that is not traceable in its origin to the Christian missions. I have inquired among all kinds of people from all parts of China for such an activity of non-Christian origin without finding one."

These testimonies could be multiplied indefinitely but it will suffice to add only the statement made by the King of Siam when he was in the United States three years ago:

"American missionaries in Siam have not been merely tolerated: they have been welcomed, and they have made a substantial contribution to the happiness and the advancement of my people. It is gratifying to be able to state that in the long period of their activities in Siam, my government has never had occasion to regret its policy of religious freedom.

"I desire to express to the members of the Presbyterian Church in America the deep appreciation of myself and of my people for the generous support they have given to their missions in Siam. These sacrifices have been rendered for a noble and unselfish purpose - the improvement and betterment of mankind."

We should be glad to supply any information to the trustees regarding any aspect of the work which you are presenting. Our earnest hope is that the trustees will see in this work an opportunity for the best possible use of some of the funds at their disposal in the Warkle Foundation.

Very sincerely yours,

A.S.B



CORNELIUS HOWARD PATTON  
749 FARMINGTON AVENUE  
WEST HARTFORD, CONN.

Nov. 25th, 1937.

Dear Dr. Speer,

I was glad to receive your letter the other day and to know that you are now a resident of Conn. I have not been in Lakeville, but I understand it is in the midst of a lovely country. I hope some time to drive over and see you.

I write particularly to ask your advice on a certain matter, or rather man. A nephew of Mr. Allis, formerly of Princeton Theological Seminary, more lately of Westminster in Phila., has sought my counsel as to the possibility of his uncle securing a teaching position in some school of theology of conservative tendencies. He thinks it a pity for a man of his scholarship and christian devotion to go to waste as now appears to be the case. He is at present doing some kind of research work in the British Museum. Upon questioning, I found that Prof. Allis, if that was his title, was unable to get along at Princeton and left with Prof. Machen and the others to organize the new seminary at Phila. Later, for some reason, he pulled out of Westminster. This may or may not have been to his credit. But I told the nephew that with such a record it would be extremely difficult, if not impossible, to find a position for his uncle. Upon the face of the returns he would appear to be an impossible man. His reply was that Prof. Allis is not at all controversial, but rather a man of sweet christian spirit whose conscience would not allow him to remain. He entertains no hard feelings in respect to his former associates or the institutions he has served.

It occurred to me that you probably know all about Prof. Allis, and would be able to throw light on his problem. I have no other interest in the matter than to help the nephew who is a fine fellow. Do you suppose there might be a chance at Richmond or some other Southern Presbyterian school, or possibly with the Southern Baptists, where scholarly work in the O. T. is needed? I judge Prof. Allis is self-supporting. Any suggestion you can give will be appreciated.

Yours, as ever,

*Cornelius H. Patton*



ROBERT E. SPEER

ENGLEWOOD, N.J.

Lakeville, Conn.,

Nov 27, '37

My dear Charlie,

I have assumed the enclosed letter from Dr. Patton, formerly of the American Board, as well as I could and how true his statement of knowledge of Dr. Allen was very slight and that I could ask you to write more fully. Was I not too good enough to do so?

How the days do fly by! My school "retires" time so much faster!

Ever affectionately

Robert

THE THEOLOGICAL SEMINARY  
PRINCETON, N. J.

December 3, 1937

Robert E. Speer, D.D.,

Lakeville, Conn.

Dear Robert:-

With some considerable difficulty I have replied to the enclosed letter from Dr. Patton. I have expressed real sympathy for Professor Allis and my hope that he may find some place where his scholarship may be of service. I could not deny the difficulty of the situation for it is improbable that Professor Allie would be acceptable to any of our Presbyterian institutions, and his more recent articles against Pre-Millennial and dispensational views would probably make him not acceptable to the fundamentalist institutions to which Dr. Patton refers. I can say sincerely that I do hope that in spite of his previous mistakes, Professor Allie may find his sphere of real usefulness.

Yours affectionately,

*Charlie* -

# The Presbyterian Church in the United States of America

## OFFICE OF THE GENERAL ASSEMBLY

EXECUTIVE HEAD  
REV. LEWIS S. MUDGE, D.D., LL.D.  
STATED CLERK

GENERAL OFFICE  
514 WITHERSPOON BUILDING  
PHILADELPHIA, PA.

March 5, 1938

Dr. Robert E. Speer,  
Rockledge,  
Lakeville, Connecticut.

My dear Bobbie:

Yesterday I stopped over in Princeton on my way to New York and had luncheon at Dr. Mackay's table and an opportunity for an extended conference.

Dr. Mackay assures me that the situation to which your letter refers and about which you wished me to consult him is quite satisfactorily adjusted and that the Faculty attitudes and atmosphere are entirely satisfactory. It appears that under our present arrangements with Dr. Brunner, he will not receive next year, by way of compensation for services rendered during his visit to Princeton, as large a sum as the professors at Princeton are now receiving; that is to say, as he will not have a house and as he is paying all his travelling expenses, his net income from Princeton sources will be less than a normal professorial salary. The issue, therefore, is not an acute one any longer. It may, however, be acute if and when Dr. Brunner should come to Princeton as a professor. With regarding this, however, we have time to give thought and to avoid any unhappy complications.

It seems to me that Dr. Mackay has handled this situation with patience and tact. He has seen those who were most perturbed personally and given them full opportunity to express their minds. He also raised some of the questions involved in Faculty meeting and all present had a full opportunity for self-expression. He even took the anonymous note you received to the Faculty meeting and read it there and he reports that the reaction was only amusement. I feel sure, therefore, that you may be quite at peace with regard to the matters about which you were rightly concerned. I am sending a copy of this letter to Dr. Mackay and I think it is likely that you will hear from him directly in the not distant future.

Ever affectionately yours,

LSM/H



THE THEOLOGICAL SEMINARY  
PRINCETON, NEW JERSEY

PRESIDENT'S OFFICE

March 5th, 1938  
(Dict. March 4)

*March 7*

Dr. Robert E. Speer  
"Rockledge"  
Lakeville, Connecticut

My dear Dr. Speer:

Dr. Mudge lunched with me today and shared your letter to him. I feel I must have given an impression of the situation here which caused you concern. I want to assure you that there is not the slightest cause for any such concern. The letter *anonymous* that you sent me I read at Faculty meeting, and it caused a little laugh. There has been absolutely no point of tension save that caused by Dr. Brunner's salary, and the fact that the six thousand dollar arrangement with him during his year as Guest Professor will represent a smaller income than that being paid to other professors when the house is included, entirely relieves the situation.

In the meantime, the Board of Trustees ought to proceed to deal with the whole salary question objectively. I appreciate your sharing your concern with me on this matter, and I shall appreciate a query from you at any time, especially in the event of reports reaching you from any other quarters. As you well know from your long administrative experience, there are two things against which an administrator is absolutely helpless - first, the anonymous letter, and second, the report, malicious or well-intentioned, of third parties. The only way in which one can deal with these is to do as you have done.

There is one thing I have had in the course of my administrative work in Peru, the necessity of handling very delicate situations, and there is nothing I have had to handle since or can sense here that is nearly so delicate or difficult as I had to handle there.

With affectionate personal regards,

Yours ever,

*John C. Mackay,*

JAM:VKT

*P.S. We have a fine faculty meeting this morning. Some time ago it was agreed that the Trustees & Faculty Councils in America had a luncheon together, which will come in April 8.*



NATIONAL NEWARK & ESSEX BANKING COMPANY  
NEWARK, NEW JERSEY



SPENCER S. MARSH  
VICE PRESIDENT & CASHIER

February 23, 1938

Dr. Robert E. Speer  
Rockledge  
Lakeville, Connecticut

My dear Dr. Speer:

Your letter of yesterday reached me this morning. I think you are quite right in asking for confirmation when asked to sign papers disposing of property belonging to the Princeton Theological Seminary.

I quote from the minutes of a meeting of the Finance Committee, held January 18, 1938, Messrs. Marsh, Stevenson, Manson, Morgan and Loos being present, and Messrs. Post, Smith, Whallon, Gross, Vance and Mackay absent.

REAL ESTATE 16 BARROW STREET, NEW YORK CITY

"RESOLVED, that the Treasurer be and hereby is authorized to accept the offer to sell these premises for \$30,000 with \$3,000 cash and the balance in the form of a purchase money mortgage for five years at 4% per annum with amortizations of 1% per annum for the last three years and that the purchaser will fire retard the halls and install additional toilets and provide security to cover the cost of removing all violations.

The Treasurer is further requested to have interest and amortization paid quarterly and if possible to have the amortization payments increased."

REAL ESTATE 142 SCHOLES STREET, BROOKLYN, N.Y.

"RESOLVED, that the Treasurer be and hereby is authorized to accept the offer of \$3,500 all cash for the sale of the above property, provided it is not possible to increase this offer to \$4,000.00."

Dr. Robert E. Speer

- 2 -

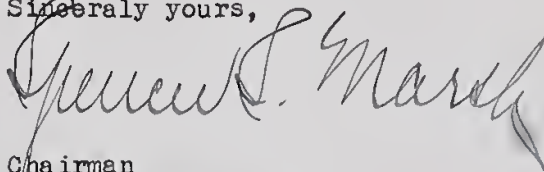
February 23, 1938

I am quoting these resolutions in full so that you will have before you the action of the Finance Committee. Both of these cases involved a loss of capital funds to the Seminary. I haven't the figures before me, so cannot tell you just what the result was.

I feel that we are making progress in getting out of the real estate jam we have been in, but it is a slow process.

With very kind regards, I am,

Sincerely yours,

A handwritten signature in cursive script, reading "Spencer S. Marsh". The signature is written in dark ink and is positioned above the typed name and title.

Chairman  
Finance Committee  
Princeton Theological Seminary

# The Presbyterian Church in the United States of America

## OFFICE OF THE GENERAL ASSEMBLY

EXECUTIVE HEAD  
REV. LEWIS S. MUDGE, D.D., LL.D.  
STATED CLERK

GENERAL OFFICE  
514 WITHERSPOON BUILDING  
PHILADELPHIA, PA.

February 26, 1938

D r. Robert E. Speer  
Rockledge  
Lakeville, Connecticut

My dear Bobby:

I have your letter of February 25th and have read it with care.

I will take the very first opportunity to have an extended conference with Dr. Mackay about the situation in the faculty which has arisen, so far as my information goes, entirely out of our invitation to Dr. Brunner at a salary considerably in excess of that paid to other professors. The salary paid Dr. Henry Seymour Brown as Vice President may also be a factor in the situation, but, as I understand what has occurred, the major element is Dr. Brunner's proffered salary.

Next week the General Council meets, but, as soon as the meeting is over, I will contact Dr. Mackay and go over the situation with him with great care. You will be promptly informed of any developments.

Ever affectionately yours,



Lewis S. Mudge  
Stated Clerk

LSM/t

CENTRAL HANOVER BANK AND TRUST COMPANY

SEVENTY BROADWAY

REGISTERED MAIL

NEW YORK

*Handwritten initials and scribbles*

Re: 142 Scholes Street,  
Brooklyn, New York

February 11, 1938

Trust Department

Dr. Robert E. Speer  
Lakeville  
Connecticut

Dear Dr. Speer:

An offer to purchase the above property for an all cash consideration of \$3,500. was submitted to the Finance Committee of the Princeton Theological Seminary at its meeting held on January 18, 1938. The report on this property contained the following recommendation: "Since it appears inadvisable to expend any money in the premises for the purpose of improvements, it is, therefore, recommended that the present offer be accepted if, after strenuous efforts, we are unable to increase it to \$4,000." The Finance Committee approved this recommendation.

We have been unsuccessful in our efforts to increase the price, and have accordingly entered into a contract for the sale of the property for the aforementioned consideration of \$3,500. Pursuant to the terms of this contract title is to close on March 1, 1938. We have been assured by the purchaser, however, that he will close title at any time after ten days. An earlier closing would inure to the advantage of the Seminary inasmuch as the property is non-income producing, and is continually requiring the payment of taxes and insurance.

We are enclosing the proposed deed by which this property is to be conveyed. The name of the grantee has been left blank due to the fact that the contract might be assigned. Kindly affix your signature to this deed and return it to us at your earliest convenience in order that we may take advantage of the earliest possible closing date. Title to this property was taken subject to the continuing lien of the old mortgage which the Seminary held. Simultaneously with the closing of title it will be necessary



Dr. Robert E. Speer

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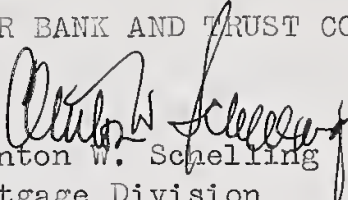
February 11, 1938

for us to satisfy this old mortgage. We are accordingly also enclosing a satisfaction which should also be signed by you. Your signature on both of these documents should be acknowledged by a notary public whose certificate is filed in Kings County, New York. If you use a Connecticut notary, it will be necessary for you to have a County Clerk's certificate attached.

Very truly yours,

CENTRAL HANOVER BANK AND TRUST COMPANY

p.p.

  
Clinton W. Scelling  
Mortgage Division

RWD:ew

enclosures

CENTRAL HANOVER BANK AND TRUST COMPANY

SEVENTY BROADWAY

NEW YORK

SPECIAL DELIVERY

February 18, 1938

Dr. Robert E. Speer  
Lakeville  
Connecticut

Trust Department

Dear Dr. Speer:

Re: 16 Barrow Street, New York City

An offer to purchase the above property on the following terms and conditions was submitted to the Finance Committee of the Princeton Theological Seminary at its meeting held on January 18, 1938:

The purchase price is \$30,000. with \$3,000. cash and the balance in the form of a purchase money mortgage for five years at 4% per annum with amortization of 1% per annum during the last three years; the purchaser is to remove all violations.

The Finance Committee approved the acceptance of this offer, and we have accordingly entered into a Contract of Sale.

We are enclosing the proposed deed by which this property is to be conveyed. The name of the grantee has been left blank due to the fact that the contract is to be assigned and the name of the eventual grantee has not been ascertained. Kindly affix your signature to this deed and return it to us at your earliest possible convenience in order that we may in turn forward the said deed to Dr. Pugh for his signature. Your signature should be acknowledged by a notary public whose certificate is filed in Kings County, New York; if you use a Connecticut notary, it will be necessary to have a County Clerk's certificate attached.

We have your letter of February 16, 1938 and note that you intend to be in New York on Monday. The writer will not be in the office, but if you can call here in person and see our Mr. Drye it will be helpful. We have another document which we wish to have signed in connection with the Scholes Street sale. If it is impossible for you to call here in person, kindly let

Dr. Robert E. Speer

-2-

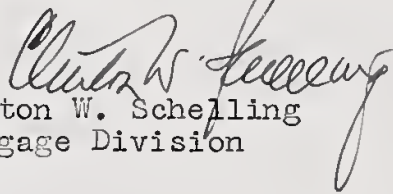
February 18, 1938

Mr. Drye know by telephone where you can be located, and the additional document will be sent to you. You can return the Scholes and Barrow Streets documents by the same messenger.

Very truly yours,

CENTRAL HANOVER BANK AND TRUST COMPANY

P.P.

  
Clinton W. Schelling  
Mortgage Division

RWD:ew

enclosure

27 July 1938

W. P. STEVENSON  
ROSELLE, NEW JERSEY

W  
My dear Robert

Thank you for your card  
I want to go to Princeton to have a talk with  
Dr Mackays but I want to talk with you before  
I do that

I am not satisfied with things at the Seminary  
we got things into pretty good shape there but now they  
are getting mixed up again

Of course you have heard of McCarty's protest  
against Brunner & the Housiehausen situation  
I am asked if the Trustees approve or if they  
are letting the President run away with us

I am not a theologian & never claimed to be but I  
hope I have common sense

I like to think of Princeton solid as a rock, beyond  
any question, the old position

A letter from Hugh says Mr Syinott was sick at  
Ocean City with pneumonia

Please let me know where & when I can meet you in NY  
on Friday August 19<sup>th</sup>

Yours affectionately

W P Stevenson



# The Presbyterian Church in the United States of America

## OFFICE OF THE GENERAL ASSEMBLY

EXECUTIVE HEAD  
REV. LEWIS S. MUDGE, D.D., LL.D.  
STATED CLERK

63

GENERAL OFFICE  
514 WITHERSPOON BUILDING  
PHILADELPHIA, PA.

July 21, 1938

Dr. Robert E. Speer,  
Rockledge,  
Lakeville, Connecticut.

My dear Dr. Speer:

I am very sorry that I neglected to acknowledge the receipt from you of the report of Judge Lyon's Committee. I have this report in my file for presentation to the Board of Trustees at its next stated meeting.

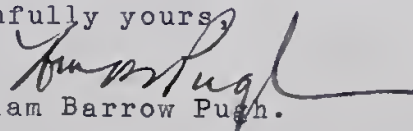
Last week I received from Dr. Macartney a letter in which was enclosed a communication to the Board of Trustees of Princeton Theological Seminary, protesting against the invitation extended to Dr. Brunner to act as visiting Professor at the Seminary during the coming academic year. I am enclosing two mimeographed copies of this letter for your information.

I wrote to John Mackay immediately upon the receipt of this communication. Today I have received from him a long letter, a copy of which I am also herewith enclosing. I agree with him that there is probably nothing that can be done during the summer months concerning this protest of Dr. Macartney. I think, however, that you should have all of the material and facts in connection with it in your hands.

Dr. Mudge left for his vacation at Buck Hill Falls last Tuesday. I had a long conference with him last Sunday night, in the course of which the letter of Dr. Macartney's was considered. At that time he intimated that he thought that the entire matter for the present should be referred to Dr. Mackay for such action as he deemed wise under the circumstances. At that time, of course, we did not have Dr. Mackay's letter. The Curriculum Committee is planning to have a meeting early in September. Perhaps matters can be adjusted at that time.

Hoping that you are having a pleasant and restful summer and with all good wishes, I am

Faithfully yours,

  
William Barrow Pugh.

WBP/H

Copy of a letter written by  
President John A. Mackay of  
Princeton, on July 18, 1938  
Addressed to Dr. W. B. Pugh

Stuart's Cottage,  
Knowlton Bluff,  
Newport, Vermont.

Dear Bill:

I have received your letter inclosing Dr. C. E. Macartney's letter, and several copies. My observations on this communication, are as follows:

1. I had understood, on most excellent authority, that Dr. Macartney was very much interested in the work of Dr. Brunner, and in the prospect of his coming for a year to Princeton.

2. The passage which Dr. Macartney quotes is taken from Dr. Brunner's earliest published work in English. The volume, entitled "The Theology of Crisis," consists of the lectures delivered by him during his visit to America, somewhat over a decade ago. At least one of these lectures was given in Princeton.

3. The "Philosophy of Religion," which contains statements somewhat similar to the one quoted by Dr. Macartney, belongs to the same period in Brunner's thought. The trustees had these statements before them both in sessions of the Curriculum Committee and in plenary session. It was because of such statements that I was asked to write Dr. Brunner on the matter. His reply was circulated among members of the Board of Trustees, and was published in The Presbyterian.

I do not have a copy of the document here with me, but it was regarded as most satisfactory and reassuring by the trustees and the general Church public. In it Dr. Brunner stated significantly that he would not like to be judged by statements he made a number of years ago. He then proceeded to present briefly his passionate faith in the Bible and to indicate that he had no difficulty with the Church's Standards. You will remember that these, together with the Subscription Formulae for professors in Princeton Seminary, were sent to him, accompanied by extracts from articles by Dr. Charles Hodge on the Meaning of Subscription to the Confession of Faith.

There were two replies on the subject from Dr. Brunner, one written in German which I translated into English, and the other written directly in English, both of which were circulated among the trustees and will be in your files.

4. In view of these statements by Dr. Brunner, and the fact, which is acknowledged even by Dr. Craig, that Brunner clearly has become more conservative in recent years on matters of Biblical criticism, I do not see that there is more to be done at the present time.



I consider that the replies from Dr. Brunner have been eminently satisfactory, and cover sufficiently the question raised by Dr. Macartney. I think this very especially in view of the fact that the year 1938-1939, during which Brunner will teach at Princeton, will be a year of probation for both parties, and as such will provide the most ample opportunity for frank and face to face discussion of all matters relating to the details of his theological position.

5. As regards procedure. I believe that any question that is raised regarding any teacher who holds a chair in Princeton Seminary or who has been called to a teaching position in the Seminary should first come before the Curriculum Committee of the Board of Trustees before it is brought to the attention of the board as a whole. This, it seems to me, would be the regular procedure.

It will be necessary for the Curriculum Committee to convene very early in September because of a number of other matters, and this letter of Dr. Macartney's could come before the committee at that time.

It would be well, I think, for Dr. Mudge as chairman of the Curriculum Committee to receive a copy of Dr. Macartney's letter. And I should appreciate a copy of my letter to you being inclosed also with it, as I, unfortunately, have no typewriter with me.

If Dr. Mudge judges that a meeting of the Curriculum Committee should be called for an earlier date, and that a representative meeting could be got before September, I will attend at any time it is called.

6. There are some things about this communication from Dr. Macartney that I deprecate:

(a) It is without date. This may be a mere accident. Or, it may mean that it was written some time ago and is only being sent now at a time when most members of the Board of Trustees are on vacation. Or, it may be intended to suggest that timelessness which we ordinarily associate only with the decrees of the Almighty.

(b) It could have been written and transmitted months ago, for nothing regarding Brunner was done in a corner.

(c) It is the production of a man who founded a new seminary in opposition to Princeton Seminary; who appears to arrogate to himself the right to define the "historic Christian position concerning the Scriptures," as well as to define the "historic position of Princeton" in a way that his definitions shall be binding on everyone, and who clearly presumes to be the arbiter of Princeton's destiny and the dictator of her policy.

I am inclosing the original letter, as you desire.

I am having my first vacation in some years,  
I came here a week ago more exhausted mentally than at  
any time in my life. But I am hoping to recuperate  
lost energies in this lovely spot.

May you have a good vacation, too.

Warmest personal regards.

Yours very cordially,

(JOHN A. MACKAY.)



BOARD OF TRUSTEES  
THE THEOLOGICAL SEMINARY OF THE  
PRESBYTERIAN CHURCH, U. S. A.  
PRINCETON, NEW JERSEY .

RK

WILLIAM BARROW PUGH, SECRETARY  
PROVIDENCE ROAD  
WALLINGFORD, PENNSYLVANIA

April 13th, 1938.

Dr. Robert E. Speer,  
Lakeville, Conn.

My dear Dr. Speer:-

I am afraid that I was a bit presumptuous in my letter the other day to the effect that I would look up one or two books on early theological education in the Presbyterian Church and send them to you. At the time, I did not know that you were preparing an address on the subject for the Fall Conference. Undoubtedly you have already in your possession all the necessary books on the subject. Under the circumstances, I have, therefore, hesitated in doing the thing that I had promised to do.

As a result of the meeting which the sub-committee of the Administrative Committee to confer with the Finance Committee of the Board of Trustees held in New York about two weeks ago, Dr. Mudge and I as the old Committee on the By-Laws were asked to meet with Drs. Mackay and Brown to see if by any change in the By-Law provisions as to the Standing Committees, the Finance Committee might be encouraged to face its responsibilities a little better. None of us felt after conference that there should be any changes in the Standing committees, and their essential functions. It was agreed that the work of the Committees was clearly stated in the By-Laws, and that the failure of certain persons to do their duties was the responsible factor in any break-down of the work of a committee.

BOARD OF TRUSTEES  
THE THEOLOGICAL SEMINARY OF THE  
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PRINCETON, NEW JERSEY

WILLIAM BARROW PUGH, SECRETARY  
PROVIDENCE ROAD  
WALLINGFORD, PENNSYLVANIA

It further developed that one of the sources of irritation so far as Mr. Marsh is concerned is a provision in our By-Laws which directs that "Expenditures authorized for any of the Standing Committees shall be made only if it be certified by the Finance and Investment Committee to the Treasurer that there are moneys available for the purpose." This provision seems meaningless under our present procedure of adopting a Budget, and only going beyond the expenditures of the Budget when the Board itself authorizes the expenditure. Moreover, such certification would involve a great deal of unnecessary detail. It was agreed, therefore, to recommend to the Administrative Committee the question of proposing to the Board of Trustees that this provision be eliminated from the By-Laws. In view of the discussion, and also in agreement with the remaining provisions in the By-Laws, the proposal will also be recommended that the Committee hereafter be known as The Investment Committee. One or two other minor changes in the By-Laws will also be proposed. What I have already given, however, constitute the main questions which were discussed.

I sincerely hope that the above changes will help in some degree. Every man agreed with the statement of the Bank officers in New York that Mr. Marsh is rendering invaluable service to the Seminary in the matter of its investments. With the duties of the Finance Committee more clearly defined along this line, there should be more cooperation and interest.

BOARD OF TRUSTEES  
THE THEOLOGICAL SEMINARY OF THE  
PRESBYTERIAN CHURCH, U. S. A.  
PRINCETON, NEW JERSEY

WILLIAM BARROW PUGH, SECRETARY  
PROVIDENCE ROAD  
WALLINGFORD, PENNSYLVANIA

The group which met further agreed that the placing of Committee meetings on a definite schedule for the year might also expedite the work of the Board. As you know, I have already obtained the information that will help the Administrative Committee to do this at its next meeting. Dr. Mackay especially expressed the opinion that if this could be arranged so far as the other committees are concerned so that the question could be reported to the Board at its next meeting with a definite schedule for all, progress would be made. *I was instructed to work this out.*

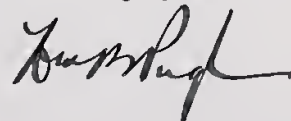
The above constitutes practically all that was discussed at our meeting. I have been reluctant to afflict you with so many details, but I know that you are interested, and would want to have some information in advance in your mind when the matter was discussed at our meeting on the 28th.

I have written to Frank Niles for his report on Nominations. I have not the slightest idea whom the Committee has in mind for the vacancies on the Board. The list of nominations, however, according to the By-Laws must be sent to the members of the Board of Trustees at least three weeks before the stated meeting.

Looking forward to seeing you on the 28th, and with kindest regards,

I am

Very cordially yours,





First Presbyterian Church  
IN  
Chester, Pennsylvania

W-3

WM. B'ARROW PUGH, D. D., MINISTER  
PROVIDENCE ROAD  
WALLINGFORD, PA.

OSCAR GRAY, CLERK OF SESSION  
HARRY L. GRAY, TREASURER  
JAMES MUNCE, FINANCIAL SECRETARY

May 19th, 1938.

My dear Dr. Spear:-

There are two matters concerning which I desire to write.

1. I saw Mr. Synott this morning shortly after he had received a letter from you. I have seldom seen a man more pleased than he was over being elected to life membership. He regards it as a great tribute. I am very glad that the Board saw fit to do what it did.

2. I had an opportunity to have a long talk with John Mackay on Tuesday afternoon concerning the matters about which I spoke to you. He was, of course, somewhat concerned, but agreed that he personally for the time being should remain quiet. It seemed to both of us that it might be a good thing to call those Trustees together who will be attending the sessions of the General Assembly sometime during the course of the week. Do you approve of this? I understood you to say last Tuesday that you would not be at the Assembly until



First Presbyterian Church

IN  
Chester, Pennsylvania

W.M. BARROW PUGH, D. D., MINISTER  
PROVIDENCE ROAD  
WALLINGFORD, PA.

OSCAR GRAY, CLERK OF SESSION  
HARRY L. GRAY, TREASURER  
JAMES MUNCE, FINANCIAL SECRETARY

the last day. I am afraid that such a meeting would have to take place before then. However, since it would be strictly informal perhaps it would be agreeable to you if a meeting were held earlier under Dr. Wudgic's leadership, as Chairman of the Curriculum Committee. The opinions of the men could be reported to you when you arrive, and then you would be in a position to suggest what you think ought to be done.

I am more convinced now that it may be necessary to call the Faculty together before Dr. Brunner arrives. In Dr. Wudgic's mail this morning, there was a letter from Harry Cotton in which he expressed concern, and stated that he had been approached by the same professor, whom I told you came to me, and told practically the same story. Both he and Stuart Hutchison who according to him discussed the question together are of the opinion that the situation warrants some very tactful treatment.

I hope I am not unduly alarmed about what

First Presbyterian Church

IN

Chester, Pennsylvania

WM. BARROW PUGH, D. D., MINISTER  
PROVIDENCE ROAD  
WALLINGFORD, PA.

OSCAR GRAY, CLERK OF SESSION  
HARRY L. GRAY, TREASURER  
JAMES MUNCE, FINANCIAL SECRETARY

some of the Faculty are apparently doing and saying. It all seems so petty and childish. And yet I recognize, as I feel very certain that you do, that a continuance of such action on their part can ultimately cause the Board of Trustees a great deal of trouble unless some sort of a conference is arranged with them.

It is most unfortunate to have to write you in this way with the thoughts and inspiration of the recent Commencement hours so fresh in our minds and hearts.

Most cordially yours

Wm. Barrow Pugh

P. S. John Mackay called me up on another matter before I sent this letter off. He said that rumors have come to him that certain members of the Faculty may cause trouble at the Assembly. Dr. Mackenzie, you know, is a commissioner,  
W.B.P.

First Presbyterian Church  
IN  
Chester, Pennsylvania

Apr. 21 38

WM. BARROW PUGH, D. D., MINISTER  
PROVIDENCE ROAD  
WALLINGFORD, PA.

OSCAR GRAY, CLERK OF SESSION  
HARRY L. GRAY, TREASURER  
JAMES MUNCE, FINANCIAL SECRETARY

March 31st, 1938.

My dear Dr. Speer:-

I expect to be in Philadelphia tomorrow, and while there will see if I can have sent to you from the Presbyterian Historical Society one or two books which contain material upon the subject concerning which you make inquiry in your letter. I think that John Mackay is probably obtaining his information from a book written by Archibald Alexander upon the Log College. I have not read this book for some time but I do know that it contains a great deal of information concerning the early efforts of the Presbyterian Church to secure an educated ministry.

Aside from the fact that Francis Alison and the New London Academy represented one of the earlier attempts of our Church to maintain the educational standards of the ministry, I am somewhat sceptical of any real relationship that the Academy may have had to Princeton. After the schism of 1741, both the Old and New Sides made serious attempts to solve the problem of training a native ministry. The Old Side found itself in the awkward position of having opposed the Tennants and their Log College without itself possessing any institution of learning. In 1744, therefore, it took the New London Academy under its care hoping to establish it as a college. In this, however, <sup>it was</sup> ~~they were~~ greatly disappointed. The Minutes of the Synod reveal that an appeal for help was made to Yale College. One of the letters which is printed in full



# First Presbyterian Church

IN  
Chester, Pennsylvania

WM. BARROW PUGH, D. D., MINISTER  
PROVIDENCE ROAD  
WALLINGFORD, PA.

OSCAR GRAY, CLERK OF SESSION  
HARRY L. GRAY, TREASURER  
JAMES MUNCE, FINANCIAL SECRETARY

in the Minutes, and gives many details concerning the efforts to obtain an educated ministry, indicates very clearly that attempts to promote the Yale-Princeton rivalry had their origin in our Church and at a very early date. The results of these negotiations were of no account. Finally in 1749, Alison moved to Philadelphia where he later became the Vice-Provost of what is now the University of Pennsylvania. Shortly after his departure, the New London Academy was moved to Newark, Delaware, and continued there as an academy.

In the meantime, the New Side continued to maintain the Log College. With the closing of the latter, it obtained in October of 1746 a charter for the establishment of a new college which is now Princeton. When the union of the Old and New Side occurred in 1758, it was this college which by official action of the Synod of New York and Philadelphia <sup>became</sup> its authorized school for the training of young men for the ministry. The Minutes also record that the Synod maintained a fund with the treasurer of the College of New Jersey "for the education of poor and pious youth." Here evidently is the origin of the phrase which still is incorporated in some of the scholarships of the University.

The fact that the Rev. John Thomson of New Castle Presbytery made the first proposals which eventuated in the selection of the New London Academy as the official institution of the Old Side is also significant. You will recall that he was always the ardent opponent of Jonathan Dickinson, the first President of the College of New Jersey. It is inconceivable that he would ever permit any institution which he was



First Presbyterian Church  
IN  
Chester, Pennsylvania

WM. BARROW PUGH, D. D., MINISTER  
PROVIDENCE ROAD  
WALLINGFORD, PA.

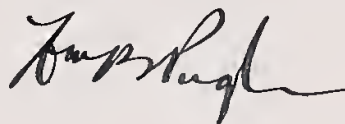
OSCAR GRAY, CLERK OF SESSION  
HARRY L. GRAY, TREASURER  
JAMES MUNCE, FINANCIAL SECRETARY

fostering to have any relationship whatsoever with a movement in theological education in which Dickinson was a leader.

I did not start out in this letter to weary you with one of my pet hobbies. However, your question as to sources which would admit of New London Academy being "a sort of fore runner of Princeton" was a little too much.

With all good wishes, I am

Most cordially yours,



THE THEOLOGICAL SEMINARY  
PRINCETON, NEW JERSEY

PRESIDENT'S OFFICE

March 30th, 1938

Dr. Robert E. Speer  
Tutwiler Hotel  
Birmingham, Alabama

My dear Dr. Speer:

In reply to your letter of the 28th, you will remember that the semi-annual meeting of our Board of Trustees takes place on Monday afternoon, May 16th, at two o'clock. The Alumni Dinner is in the evening, when I had hoped you would be present and say a word to the assembled group. Dr. Harris E. Kirk will be giving the main address. We shall, of course, want you on Tuesday for the Commencement ceremonies. The President of the Board has always presided on the occasion. So I do hope that we can count on your presence at that time.

In regard to Monday evening, while it is not absolutely necessary that you should be with us, I feel it to be very important that you should be. On the other hand, I recognize the force of what you say regarding the invitation to speak at Union and your inclination to accept it. I myself led the Union Alumni Retreat some weeks ago, and I am most eager that you should have an opportunity of speaking to their whole seminary group. I leave it to yourself entirely, therefore. Feel at perfect liberty to accept it. But of course we shall expect you at the Trustees meeting on Monday and at the Commencement exercises on Tuesday morning.

Since receiving your postcard, I have asked our Librarian to look up material on the New London School and Dr. Allison. I take it you have a copy of Dr. Archibald Alexander's "Log College". Dr. Gapp will prepare the source material, and I am sure that your love of historical lore, especially in this realm, will lend zest and interest to your preparation of a much-needed address on the subject about which I wrote you. It is really you that we want to do it, and there is nobody that we can think of who could do it nearly so well as you could.

With most affectionate greetings,

Yours ever,

*John C. Marchay*

JAM:VKT

One  
copy

Stewart's Cottage  
Knoblot's Bluff  
Newport  
Vermont

THE THEOLOGICAL SEMINARY  
PRINCETON, N. J.

July 27, 1838.

PRESIDENT'S OFFICE

My dear Dr. Spear,

Thank you for your letter  
of July 9 enclosing a copy of the letter  
sent to Professors Doctricher and Mac-  
Kenzie by the Special Committee of  
the Board of Trustees. Had the  
letter come some days earlier it  
would have been possible to have  
had personal conferences, upon the  
basis of it, with my two colleagues.

These conferences must now await the  
return of all of us to Princeton. The  
delay is unfortunate but it cannot  
be helped. In the meantime, it will  
be helpful if I receive copies of  
whichever comments my colleagues  
may make in replying to the  
Committee's letter. Both of them were  
in our home some days before  
we left for Vermont.

THE THEOLOGICAL SEMINARY  
PRINCETON, N. J.

PRESIDENT'S OFFICE

Dr Pugh informs me that he forwarded you a copy of my letter to him regarding Dr Mac-Cartney's protest. It would be well, it seems to me, that a joint meeting of the Administration and Curriculum Committees should be held very early in September to deal with this and other matters. I do hope that such a meeting may be called. It would be well to have such matters duly cleared in good time before the October meeting of the Board of Trustees. Discussion would be more satisfactory



and time would be saved  
did the two Committees meet  
together at this juncture.

I regret more than I can  
say your request - the ex-  
cused from giving the his-  
torical address at the Alumni  
Fall Conference, at the same  
time, I can well understand  
and appreciate your situation.  
It is possible that we may now  
have to change the program  
entirely, as I can think of no one  
who can do what the Committee  
wanted you to do. Yet - I feel  
it would be most unfair  
to bring you in the circumstances.

I am inclosing a copy of a  
letter which I have received from  
Dr. Kuizenga. Kindly return it  
when you have read

THE THEOLOGICAL SEMINARY  
PRINCETON, N. J.

PRESIDENT'S OFFICE

it. I have thought it terse might interest you in view of statements made to you regarding his attitude and <sup>the</sup> relations between us. His reference to the number shows the length of Dr. Brunner is a misapprehension as Brunner will teach six or seven hours a week.

I am more eager than ever to have a long talk with you before Committee begin to function or the Seminary year begins. I could go to Lakeville early in September any day which you say after Labor Day. There are certain aspects of the total situation

which I want to discuss with you  
quite fully. You have also let  
drop remarks from time to  
time which I am most eager  
to have you explain more  
fully. I want to begin the  
new Academic year with  
the fullest measure of under-  
standing all round. If great  
differences of opinion there may  
be both in the Faculty & Board of  
Trustees but that is nothing when  
there is mutual understanding.

We are living in a little  
College of Lake Umbagog,  
and look daily across the frontier  
into Canada. God and the  
great spaces are restoring my  
soul. With affectionate regards  
from us all to you & all at Rochester.  
Your ever J. M. McKim.

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**BOARD OF TRUSTEES**  
**THE THEOLOGICAL SEMINARY OF THE**  
**PRESBYTERIAN CHURCH IN THE**  
**UNITED STATES OF AMERICA**  
**PRINCETON, NEW JERSEY**

WILLIAM BARROW PUGH, SECRETARY  
514 WITHERSPOON BUILDING  
PHILADELPHIA, PENNSYLVANIA

August 8, 1938

Dr. Robert E. Speer,  
Rockledge,  
Lakeville, Connecticut.

My dear Dr. Speer:

I have just returned home after a fifteen days' tour of duty with my regiment. There are several matters with reference to the Seminary about which you should have information.

1. Before he went away on his vacation, Dr. Mudge corresponded with the various members of the Curriculum Committee in an endeavor to secure a suitable date for a meeting of that committee early in September. He was unsuccessful in this effort. He now writes me stating that it is his opinion that a joint meeting of the Administrative and Curriculum Committees should be held as early in September as possible. There are several items of importance which he thinks should be discussed by both these Committees. I realize that September is not an advantageous time for committee meetings and I also understand that your time is rather limited so far as next month is concerned. What open dates have you during the first three weeks in September? This meeting, of course, can be held just as easily in New York City as it can in Princeton. If you will let me have as soon as possible an answer to this question, I will appreciate it very much. It will enable me then to correspond with Dr. Mudge immediately.

2. I have made copies of Dr. Loetscher's letter and have sent a copy each to both Dr. Mackay and Dr. Mudge as you directed. I am enclosing the original letter with three copies of it which you may desire to have.

3. The enclosed letter from Dr. Mackenzie reached me about three days ago. He stated that this letter was sent to me because he did not have your address. I have had copies made of this letter and <sup>have</sup> sent one each to both Dr. Mudge and Dr. Mackay. It seems to me to be a very fine letter. I certainly hope that it indicates that Dr. Mackenzie is ready to help in every way that he possibly can.


4. The next meeting of the Administrative Committee, according to our schedule, takes place at Princeton, New Jersey, on Monday evening, October 10th at 7.30 P.M. The meeting of the Board of Trustees, as you know, takes place on the following day. The subsequent meetings of the Administrative Committee are as follows:

Monday, December 19, 1938, at 10 o'clock  
Monday, April 24, 1939, at 10 o'clock.

Hoping that you are having a pleasant and restful Summer,  
I am

WBP/H

Faithfully yours,





ack GR

PRINCETON THEOLOGICAL SEMINARY  
PRINCETON, N.J.

July 13, 1938.

Robert E. Speer, D.D., LL.D.,  
Lakeville, Conn.

Dear Dr. Speer:

Thanks for your recent communication in regard to the results of of the conference which you and your associates of the Board of Trustees held on June 11th with some members of the Faculty, I being one of them.

I think your statement in the main faithfully reflects the hopes and desires of those members of the Faculty whom you invited to confer with your Committee. Speaking for myself, I heartily approve of the Plan and By-Laws as they stand, and as regards the third paragraph of your communication, I cherish the hope that by such facing of Seminary problems by Trustees and Faculty together we may still adjust some of the serious and lamentable difficulties that have arisen and prevent unfortunate occurrences in the future.

With respect to the second paragraph, I was not aware that I had made any promise to the effect that I would not "adopt a public attitude inimical to the policies of the Board of Trustees while continuing to hold a teaching position in the institution." Nor, so far as I know, did any of my colleagues make such a concession. My hope still is that I shall not need to take such an attitude, and I am sure that this is the hope also of my colleagues. If the meaning is that paragraph number two is to be interpreted in the light of the third paragraph, I can with a good conscience refrain from opposing the the action of the Board until, as you say, "our own resources of understanding and conciliation have been exhausted." But my first obligation, according to my pledge as a professor, is to the standards of the Church, to which Trustees and professors are alike committed. I cannot in advance promise to refrain from criticizing policies of the Board regardless of what policies may be adopted by them. Throughout the history of the Seminary professors have felt at liberty to use their discretion to discuss policies which affect in a vital manner the Church to which the Seminary belongs. The situation being that the older members of the Faculty are convinced to a man that the Barthian theology is in some essential matters out of harmony with the Reformed faith and therefore with the standards of our Church, I can only express the hope that the Board will take such steps as in its wisdom will give relief to our burdened consciences. Never, to the best of my knowledge, have loyal teachers in this institution been confronted with the kind of issue that has been thrust upon us. All we ask is the privilege of being permitted to continue our work in the kind of peace that is born of a common devotion to the standards to which every professor must pledge his loyalty.

With kind personal regards,  
Sincerely yours,

Frederick W. Loetscher.

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# Grove City Bible School

Grove City, Pennsylvania

July 29th. 1938.

Dr. Robert E. Speer  
President of The Board of Trustees  
Princeton Seminary.

Dear Dr. Speer, I received from Dr. Pugh a letter of June 29th, signed by  
yourself, by Dr. Mudge, and by Dr. Pugh, with the request 'to transmit  
to you directly any comment I may wish to make' thereon. I regret  
I have been so long in answering this important letter. My first thought  
was just to acknowledge the letter, and make no comment at all thereon.  
But lest that should be considered ungracious I venture to make  
the following observations in good faith on the three main para-  
graphs of the letter. I regret the necessity - if there is necessity - of  
such a letter at all.

As regard paragraph 1. In one respect this paragraph  
is self-evident, and I am not aware of ever having harbored any doubts  
about it. That is not to say however ~~that~~ that ~~to~~ one is bound to re-  
gard the Plan & By-laws as absolutely perfect, <sup>or</sup> incapable of  
improvement in their actual working, or unalterable like the laws  
of the Medes and Persians. Nevertheless I feel bound to be loyal to  
them as they affect me, and rejoice in the loyalty of all alike  
to them. I can think I see some points where without altering them  
in the least certain modifications in their present execution could  
be made by the grace of the Trustees. I have in my mind what  
I regard as the desirability of consulting the Faculty in the  
appointment of new teachers, particularly where there is reasonable

Doubt as to the usefulness or the loyalty to the Reformed Faith as expressed  
in our Formula & our Testimony - loyalty to our well-defined dogmatic  
position. <sup>of such appointments</sup> This latter seems to me, to be the <sup>10</sup> ~~loyalty~~ <sup>2-</sup> overriding principle  
which should subsume under it all our common actions and  
aims in such matters. The ultimate and final choice must of course  
be in such cases with the Trustees; but it would be a relief to  
some of us if opportunity were given for such an honest ex-  
pression of opinion, before and not after decisive actions were  
taken. I know that this suggestion may be construed as a piece  
of arrogance or an invasion of the proper function of the Trustees,  
but it is not so meant by me; and I have the strong  
feeling that the Trustees in acting thus by grace would not  
in the least ~~be~~ <sup>be</sup> injuring their own prerogatives or the  
welfare of the Seminary which we all have so much at  
heart.

As regard paragraph 2.

I feel this paragraph badly because it  
seems to me to imply - I hope I am wrong in this, - that what is  
stated here has been done, and I am not aware that it has.

I trust that "The Faculty" in the first line includes The President  
and the Vice-President as well as the other members of the Faculty.  
Not that I am aware of any violation on the part of anyone  
of the principle you state. But I candidly confess I do not see the  
need for anything that has happened for this paragraph at  
all. If it means that personal animosities or animadversions  
should not exist or be made then all is plain and proper



# Grove City Bible School

Grove City, Pennsylvania

If it means however that in dealing with cardinal doctrines of the faith we as teachers should not express our belief in and adherence to such a doctrine even if a colleague does not hold it or deny it, then you are making in the paragraph a very serious demand indeed. I cannot imagine that such is the intention or spirit of this paragraph.

Paragraph 3 is the one I like best and I would have wished if it alone had been stated in the letter. My final observation is that I personally will do all in my power, both in class & out of class to obey faithfully ~~to obey~~ what I conceive to be the aim & spirit of the letter, and I trust that God's blessing may ever rest upon the Seminary and its work,

With kindest regards

Your obedient servant  
Donald Mackenzie.



Dear Dr. Pugh, I regret I have not Dr. Speer's  
private address at hand, so I send this to him  
as you request through you. Dr. M.

THE THEOLOGICAL SEMINARY  
PRINCETON, NEW JERSEY

PRESIDENT'S OFFICE

June 9th, 1938

Dr. Robert E. Speer  
Rockledge  
Lakeville, Conn.

My dear Dr. Speer:

In connection with the meeting of Seminary Presidents in Philadelphia yesterday, I had an opportunity to have a conference with Dr. Mudge and Dr. Pugh. I read to them at that time certain questions which I regard as crucial, and which ought to be taken up in the way that the Committee thinks best and most tactful in the course of the interviews on Saturday.

I am enclosing a copy of the letter which I have written this morning to Dr. Mudge. I think it most important that before the interviews take place, you as a Committee should have the opportunity to address to me personally whatever questions may be upon your mind.

Dr. Mudge and Dr. Pugh made the suggestion that the interviews take place in the Princeton Inn, where you will be together on Friday night. Inasmuch as the whole matter belongs essentially to the jurisdiction of the Trustees, I have deferred to their judgment in regard to the procedure adopted. The only thing that I am interested in is that all of us who labor together on this campus in the interests of the Church should realize that we are expected to take the Plan of the Seminary seriously and to abide by the procedures which govern the life of all well regulated institutions.

Your address at the Assembly stirred within me memories of years bygone, of Aberdeen, Kansas City, and Montevideo, and illustrated once more the Biblical possibility of perpetual youth.

With most affectionate regards,

Yours ever,

*John C. Mackay*

JAM:VKT  
Enc. 2

## CRUCIAL QUESTIONS

1. Have you any complaints to make against the President, any member of the Faculty, or the policies of this Seminary?
2. Do you accept the Plan of this Seminary, according to which the responsibility for interpreting the Plan and determining the policies of the institution are vested in the Board of Trustees? (Articles III, Sections 1,3,4,7,8)
3. Do you accept in particular the provision in the Plan of the Seminary that the President of the Seminary shall be the executor of the will of the Board of Trustees, to whom he is responsible, and be the medium of communication between members of the Faculty and the Board of Trustees on all matters relating to the Seminary? (Article III, Sections 1,5)
4. Are you in accord with the principle that a Professor shall not discuss with students either his colleagues or the policies of the institution to which he belongs, or in any way adopt a public attitude inimical to the policies of its governing Board while continuing to hold a Chair in the institution?

June 9th, 1938

The Rev. Lewis S. Mudge, D.D., LL.D.  
514 Witherspoon Building  
Philadelphia, Pennsylvania

My dear Dr. Mudge:

I am enclosing three copies of the questions which I read to you and Dr. Pugh at our meeting yesterday. From my viewpoint, each one crystallizes a crucial issue. The Seminary cannot be smoothly and successfully administered unless these issues are squarely faced and a common basic understanding reached as to the constitutional matters involved. All other matters arising out of difference of opinion, peculiarity of temperament, or natural sensitiveness can be very easily adjusted if an attitude of common loyalty is assured to the institution and its Plan.

I greatly appreciated our conversation yesterday. The suggested arrangements for the interviews on Saturday are, in my judgment, wise. Dr. Speer has written that he will be arriving by the 8.22 train on Friday night. That means that you will all be here together and have an opportunity for conference. In view of the fact that Dr. Speer did not take part in our conference yesterday, it might be well that before the other interviews take place you all have a final opportunity of asking me personally any questions that you desire before the meetings on Saturday.

With warm personal regards,

Yours very cordially,

JAM:VKT  
Enc. 3



# The Presbyterian Church in the United States of America

## OFFICE OF THE GENERAL ASSEMBLY

EXECUTIVE HEAD  
REV. LEWIS S. MUDGE, D.D., LL.D.  
STATED CLERK

GENERAL OFFICE  
514 WITHERSPOON BUILDING  
PHILADELPHIA, PA.

June 16, 1938

TO THE MEMBERS OF THE FACULTY  
OF PRINCETON SEMINARY

Dear Brethren:

of the Trustees understands:

I. That all the members of the Faculty, including those to whom references has just been made, purpose to loyally support the Plan of the Seminary, which places the responsibility for interpreting the Plan and determining the policies of the institution in the Board of Trustees. (Article III, Sections 1,3,4,7,8.)

II. That all the members of the Faculty are aware that the President of the Seminary is, in the realm of Faculty responsibilities, the executor of the will of the Board of Trustees to whom he is responsible for the proper discharge of his duties and that the President of the Seminary is the medium of communication between the members of the Faculty and the Board of Trustees on all matters relating to the Seminary. (Article III, Sections 1,5.)

III. That the Faculty is agreed that its members should not discuss with students in the institution either their colleagues or the policies of the institution, or in any way adopt a public attitude inimical to the policies of the Board of Trustees while continuing to hold a teaching position in the institution. *adversely*

At the unanimous request of the Trustees of Princeton Seminary present at the 150th General Assembly and called in conference by the President of the Board, the President and Secretary of the Board and the Chairman of the Curriculum Committee recently visited Princeton. The purpose of the visit of this Committee was to confer with a few members of the Faculty who had expressed to a member or members of the Board of Trustees some concern with regard to present policies and procedures which in their judgment were vitally related to the welfare of the Seminary. As a result of this visit to Princeton, this Committee

# The Presbyterian Church in the United States of America

## OFFICE OF THE GENERAL ASSEMBLY

EXECUTIVE HEAD  
REV. LEWIS S. MUDGE, D.D., LL.D.  
STATED CLERK

GENERAL OFFICE  
514 WITHERSPOON BUILDING  
PHILADELPHIA, PA.

TO THE MEMBERS OF THE FACULTY  
OF PRINCETON SEMINARY

#2.

V. Furthermore, and in particular, that the Trustees and Faculty are agreed that to approach, with regard to any of the problems at present confronting the Seminary, or to permit approach in this connection, by any of the persons who were members of the group which was opposed to the plans for the reorganization of the Seminary, approximately ten years ago, is most unfortunate and can not be approved.

Believing that a clear and definite understanding of the above points will lay the foundation for the removal of any existing misunderstanding and will prevent future difficulties, this communication is being sent through the President of the Seminary to each member of the Faculty for their information and guidance. The President of the Seminary having given his approval to such procedure, any members of the Faculty desiring to refer to the contents of this communication may transmit their comments directly to the President of the Board of Trustees at Lakeville, Connecticut.

On behalf of the Board of Trustees, we are

Yours sincerely,

Robert E. Speer, President

William B. Pugh, Secretary

Lewis S. Mudge, Chairman,  
Curriculum Committee.

LSM/H

1.  
(5) The Committee will be pleased to receive from each member of the Faculty the assurance that the principles outlined in this communication represent his personal understanding of the Plan of the Seminary and of the respective and conjunct responsibilities of the Trustees and <sup>the</sup> Faculty. In order

(6) that it may be possible to inform the Board of Trustees as a whole concerning the conferences held at Princeton and the present correspondence, it is desirable that the replies to this <sup>communication</sup> ~~correspondence~~, together with such comments as members of the Faculty may consider

appropriate to add, should be<sup>d.</sup>  
in the hands of the President of  
the Board of Trustees, not later  
than .